

# The American Missionary

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ON this first morning of the great year 1924 we look into the faces of our readers and wish for every one of you that these twelve months may be the best you have ever known.

Please do not think too lightly of our simple offering; wishes are not the feeble things that some suppose, but where genuine and serious, rank among the mightiest of human forces. "If wishes were horses then beggars might ride" runs the old saw. Now wishes *are* horses—one's wishes for himself and his friend's wishes for him—they are the team of sturdy nags that pull men along the pathway of life. And this is precisely the reason, is it not, why many of us beggars in these days spend so much of our time on wheels? We ride because we wish to.

When we expressed our hope last January that 1923 might be a happy year for you all, we added a second wish to the effect that this magazine might make a real contribution to that happiness.

We now have clear indications that this second wish has been in a measure fulfilled. Here are the names of forty-one churches which, to an unusual extent, have accepted our help in their missionary undertakings. If you will look into the record of these forty-one churches—some large, some small—you will find that almost every one of them is head and shoulders above the average Congregational Church of its size, certainly in benevolent giving, apparently in general prosperity.

We are not so foolish as to take to ourselves the credit for this superiority, but we like to believe that we have had a real part in promoting it. They have given liberally because they have been interested, they have been interested because they have been informed, they have been informed partly because they have read our pages. We hope that we have been helping thousands of other readers in the same way.

## Hundred Roll

The following churches have sent us subscription lists of one hundred or more, between December 15, 1922, and December 15th, 1923, entitling them to a place on our Hundred Roll:

Meriden, Conn., First, 252; Upper Montclair, N. J., Christian Union, 244; Oak Park, Ill., Pilgrim, 208; St. Louis, Mo., Pilgrim, 200; Galesburg, Ill., 151; Mansfield, Mass., Orthodox, 138; Painesville, O., 131; Northfield, Minn., First, 130; New Milford, Conn., First, 125; Portland, Me., Williston, 121; East Orange, N. J., First, 119; Lorain, O., First, 111; Yankton, S. D., 111; Binghamton, N. Y., First, 108; Seattle, Wash., Plymouth, 106; Walton, N. Y., 105; Edwardsville, Pa., 103; Pontiac, Mich., 102; Putnam, Conn., 101; Akron, O., First, 100; Elyria, O., First, 100; Hyde Park, Mass., First, 100; St. Johnsbury, Vt., North, 100.

The following churches are entitled to Honorable Mention:

Bridgeport, N. Y., Park Street; Chicago, Ill., Morgan Park; East Haven, Conn., Old Stone; Greens Farms, Conn.; Kalamazoo, Mich., First; Maynard, Mass.; Springfield, Mo.; Seymour, Conn.; South Haven, Mich., First; South Weymouth, Mass.; Suffield, Conn.; Syracuse, N. Y., Good Will; Taunton, Mass., Winslow; Weathersfield, Conn.; Hampden, Me.; Rosendale, Wis.; Savannah, N. Y.; Longmeadow, Mass.

## THE COMMISSION ON MISSIONS

### The Follow Up—The Acid Test of a Thorough-Going Every-Member Canvass

By WILLIAM S. BEARD, *Secretary of Promotion*

**D**O you really want to see the entire budget of your church—both that for local expenses and the world-wide work—subscribed 100 per cent before you commence your next church year? Read this article about the “Follow Up.” It is the “Follow Up” which usually makes the difference between a budget partially and completely subscribed.

For example, when the Winnetka people went out for \$50,000, after their budget for many years had been only \$26,000, they came back at the end of the first Sunday afternoon with only \$22,000 of the \$50,000—not 50 per cent of the budget, you see; less by \$4,000 than the budget of the previous year. When, however, the Canvass was completed about two weeks later, the tally sheets showed \$48,000 subscribed. The point is, \$26,000—more than 50 per cent of the entire amount raised—was due to the “Follow Up.”

If your church is really seeking to raise a budget adequate to meet the needs of its 1924 program, if your church intends to raise its full apportionment in 1924, it is a safe guess that you will not achieve complete success without a first-class “Follow Up.”

What are the marks then of the “Follow Up”?

1. From the moment the Every-Member Canvass Campaign is organized the Director of the Canvass must recognize the “Follow Up” as one of the methods which he must surely utilize.

In common with all the rest of us, the Every-Member Canvass Director has to deal with the world as it is. He will have to count on people being out on the day of the Canvass. He will have to reckon on some being absent from the community. Some will not have reached decisions as to the amount of the subscription. Still others will have to reconsider the original subscription and increase, if both budgets are to be fully subscribed. It is simply an impossibility to see the entire constituency of any church between 2:30 and 6 o'clock on a single Sunday afternoon. Therefore, the far-sighted Canvass Director will take account of these facts and, from the very beginning of the campaign, plan for a genuine “Follow Up.”

2. Every Canvasser should be made to realize that he is responsible for the “Follow Up” as well as for service on the Sunday of the Canvass. The assumption is that he proposes to work with his list of prospects until all have been seen, the story told and an answer secured—a favorable one, if possible. Hence every canvasser must enlist for the “duration of the war” with an understanding that his work, in all probability, cannot be completed the first afternoon if it is done thoroughly, and that, therefore, he is in also for the “Follow Up.”

3. But, since the average canvasser leads a pretty busy life, the Director of the Canvass must also arrange for a Replacement Squad to help with the “Follow Up.” Some canvassers can be available only for Sunday after-



noon, others for only a few of the following days. Therefore many churches will need to provide either a Replacement Squad with which to fill in vacancies, or else a special team to have in charge the "Follow Up."

In other instances, and in line with the suggestion made in the December number of this magazine, the "Follow Up" may well be assigned to the women as one of their definite duties. The great consideration is, not **how** the work is done, **that** it is done.

4. **In the last analysis; it is the Director of the Canvass whose business it is to follow up the "Follow Up."** In the churches of smaller membership he will deal with his canvassers directly, by letter and telephone.

In the larger churches he will handle the situation through the captains of the teams.

The spirit of healthy rivalry between the teams will be of incalculable value even in the "Follow Up." But the Director of the Canvass must realize that he must be the inspiration and dynamic of the entire group of canvassers until both budgets are raised.

5. **Before you start the "Follow Up" announce a definite time limit for its completion.** That Canvass is doomed to failure which is allowed to drag along for weeks. Ten days or, at the outside, two weeks ought to see the Canvass complete.

6. **Utilize special home-made posters prepared particularly for the "Follow Up."** When the first Saturday after the Canvass arrives, prepare posters illustrative of the following comparisons: the number subscribing on the first Sunday as compared with the first Sunday of the preceding year; the number subscribing up to Friday as compared with the same period of the preceding year; the total number of subscribers up to Friday as compared with the number of possible subscribers in the parish; the total amount subscribed Sunday and up to Friday as compared with the same periods in 1922; a graphic presentation of the amounts necessary to complete both budgets and the average subscription required to achieve this goal.

Make these posters of large sheets of cardboard. Use plenty of color. Display the posters in the church and in the church house, in the vestibules and outside the church or wherever they may be seen.

Utilize the church calendar. Send a special letter to delinquents. The Sunday after Every-Member Canvass Sunday should be a significant day.

Finally, the "Follow Up" is the acid test of the real devotion and Christian consecration of the canvasser. To be sure, the first Sunday afternoon calls demand real work. But to be able to plod along, call after call, until the last person is seen, the last card signed; after the first zest of the Canvass is gone—this is the acid test.

The Yale-Harvard football game of 1923 furnishes an excellent illustration of the spirit which ought to characterize a thorough-going Every-Member Canvass. Both teams were trained to the minute, but when 2 o'clock of November 24th arrived, the gridiron was a sea of mud. Not only so, rain fell in torrents all the game through. It wasn't a fit day for anybody to be out, much less play football. But both teams brushed all obstacles aside. Every disagreeable and dangerous condition proved an incentive to play the game just a little harder. Harvard, with 13 points rolled up against her, played the last 30 seconds of the fourth period, though defeated, as eagerly and expectantly as the first 30 seconds of the first.

Have you and I the grit to conduct our Every-Member Canvass, for the sake of a better world, with the same grit and punch which these football teams exhibited for the sake of a game?

**THE "FOLLOW UP" WILL TELL THE STORY.**



# THE CONGREGATIONAL COMMISSION ON EVANGELISM

## Present-Day Evangelism

By FREDERICK L. FAGLEY

**P**RESENT-DAY evangelism differs in many ways from the evangelism of the past. This is to be expected, for as life has grown more complex the process of fitting one's self to live the best life has grown in difficulty. This is what evangelism really is, for evangelism is simply persuading a person to accept the ideals and program of Jesus, and to live such a life as these ideals indicate and this program directs. In spite of the complexity of modern living, life, in its fundamental elements, is simple. The difficulty lies in the fact that we do not reach back to foundation elements. There are so many confusing voices crying for attention, so many interesting things to do, so much attention given to the demands of nature—better food, more comfort, more gratification—that the essential simplicity of the elements of right living is lost in the gloss, which so easily covers and hides the simple elements.

When one has become a Christian he reaches back to foundations, he takes his place at the very center of existence, and seeks to have a vision of life impossible to one who has not resolutely kept himself in hand to see life clear and to see it whole. It is as when a person has become lost in a new and bewildering country. To see his way out he seeks some eminence where he views the surroundings where he is, the object of his journey, and the way out. So, in living, we go about in little circles in the daily grind, and we are lost in the maze. The great objectives of life are hidden away. We may not even surmise that we are lost, but we are lost in a great journey from a land of self-seeking, narrowness, fear, to that promised land of character, peace, and joy in Christ.

Now the Christian has two possessions which are of inestimable value: first, an ideal; second, power. That is, when one becomes a Christian he finds from the study of Christ's life and teachings how to live the best life, a life of character building, of influence, of helpfulness, of true success. And beyond these, he will receive from the spirit of God new power to achieve these things. The first is ethical insight; the second is spiritual power. One clears the mind; the other refreshes and invigorates the heart. A Christian draws his strength from these two sources; one ethical, the other spiritual. No Christian life is complete until the ethical ideals are carried into life by the power of spiritual compulsion. We know how easy it is for a person to be satisfied with only a portion of the Christian's inheritance. We all know folks who make a careful study of ethics and seek to live the best moral life possible. These people oftentimes go to the teachings of Jesus that they may find the finest exposition of ethical and moral concepts the mind of man can know. But, if a man stops here (and many get only this far), how lean a life he lives, how filled with heart-breaking contests, how lonely, how unsatisfactory the conflict. How much is lost when one's life is not under the influence of the Spirit of God. With all their ethics and with all their morality, how little true joy these get out of life.

On the other hand, the person who neglects the ethical content of the



Gospel and seeks only spiritual communion may likewise live a one-sided life. These are the impulsive folks who rush headlong here and there, and by their lack of depth they frequently lose their power and, in the heat of the day, fall; and truly the last condition is worse than the first.

Now what modern evangelism tries to do is to strive for a full round of Christian character; to unite all that we have learned through the study of ethics and sociology of the larger life of man with a deep current of spiritual power, that the lives of men and women shall flow full and free. Modern evangelism believes most heartily both in the process and in the results of modern education, and there is no good thing that the mind of man has discovered that is true, but what the modern Christian accepts gladly and wholeheartedly. But knowledge alone is not enough; there must be power added to knowledge. The modern evangelist seeks to present an ideal of living, and to win men to him in such fashion that they shall have all the fruits of modern culture and the warm, human faith and love that comes through personal communion with God.

It is so easy to be satisfied with only part of the blessed inheritance of the life of the ages. The ethical and social contribution from the study and life of noble men and women is so varied and rich that we are all the while enticed to rest here. But awakened ethical and social-minded men and women are not enough, for the worst of us know more than the best of us practice. We need the power to do the things we know are right, and this power can only come from the Spirit of God which broods over the lives of men with matchless love and sympathy.

To seek the power of God for human living is not a confession of impotence or a lack of appreciation of the strength of one's own moral and ethical nature. It is that to the wealth one has he desires yet to add the one "pearl beyond price," the childlike faith and trust in God, the pouring out of one's deepest affection to the Father, the acceptance from him of that which he alone can give to bring the soul of man into vital contact with him, not only for this life but for life eternal. To this endeavor every Christian is called, for it is the personal witness of the power of God in one's life that will woo and win another to seek to know. Hence, modern evangelism is personal, it is vital, the words of personal testimony go straight to the soul of another, they grip where argument fails to abide, even where logic cannot be understood. Carlyle said, "Souls grow by contact with souls more than by aught else." Personal evangelism is the language of experience. "One thing I know, that whereas I was blind, now I see."

The supreme need of our time is disciple-making, and the chief work to which our churches should give themselves is that of creating and developing the "passion for souls," the enthusiasm for winning men to God. "Therefore," as Dr. John Clifford has so well said, "personal evangelism should have the first place in every Christian's life. It ought to dominate his thought, shape his habits, decide his actions, and render this life an ever-increasing blessing to others. It is a catholic and not exclusive value. It offers a sphere of service for every human spirit. The poorest saint may be apostolic in fervor and in devotion and in influence, and the meanest in the sight of men may be mighty in winning his fellows to God.

"The one absolutely indispensable movement for the healing of our diseased civilization, for the restoration of the political and social order, for the training of the nations for the triumph of brotherhood and good will, is that every man and woman who knows Christ and his Gospel should give time, energy, thought and faith to the task of winning others to God."



## THE PASTORS' SECTION

### What Are We Producing?

THE year is ended. What a busy time we have had of it! Now we must reckon up our profit and loss. We, ourselves, with all our mental and spiritual states, are like the mills so representative of our day.

*What Are We Producing?*

*In the Earth.* Conservation that shall make provision sure for generations to come, or waste that shall send them to their wits' end to provide for their necessities? Fruitfulness that shall suffice a multiplying race, or barrenness that shall urge men to make economic war upon their neighbors?

*What Are We Producing?*

*In Society.* Wealth so widely and so wisely distributed that no honest man shall go hungry in his health, or fearsome of old age and its unproductive years, or poverty that shall starve his body and wreck his soul, and make him either a pauper or a prisoner? Protection that will respect and value every human life and give it opportunity, or destruction that will jeopardize its health and life with overwork or unprotected toil, with foul disease or loathsome habit, with wretched dwelling and with sordid play? Happiness that makes easy the approach to God and men or misery that rouses hatred for its brother and distrust of God?

*What Are We Producing—In Ourselves?*

(a) *In Our Bodies.* Firmness to oppose the wrestling forces of the world and bring us daily with exhilaration to our work, or flabbiness that shrinks from every little hurt and every stalwart exercise? Cleanness that stands unabashed before God and man—that has no secret sins to hide nor open shames to cover, or unwholesomeness that pays a horrid wage to fear and life's disfavor? Efficiency that slips no opportunity—that makes the most of little things, ready alike for large occasions, or for small, or inefficiency that sighs for greater tasks when the one it has is only half done, that runs from heavy burdens while it frets at little cares?

(b) *In Our Minds.* Ignorance of the movement of life, or understanding of it?

Alertness to catch the flashings of its truth, or stupidity that contents itself with traditions and conformities? Vision to see God's hand in a lifetime or blindness to all his efforts to reveal himself? Initiative to seek a solution of the riddles that can be answered, or inertia that leaves the mind a prey to superstition? Wisdom to live and profit by experience or folly to multiply a futile brood of idlers and wastrels?

(c) *In Our Souls.* Hardness that makes us "welcome each rebuff," or softness that weeps bitter tears at every brutal jest and injury? Strength to rise up and smite the evil that besets our faith, or weakness that follows every lure that draws us like moths to flame?

Fineness that senses every approach of God and goodness in men and things, or coarseness that grows uncouth with pandering to pleasure and to idle ease? Sacrifice that blesses by her redemptive pain, or selfishness that bruises with rough hand the heartstrings of mankind?

The most important of all our productions is the *production of ourselves.*



All our experiences are the raw materials out of which we make our lives. We, ourselves, are mills that transform them into finished products. In our minds we must have a definite pattern of life. We must know how to utilize the grades and colors, joys and sorrows, hopes and fears, and sins and successes. Then we must definitely see that no neglect or carelessness injure the result. We must clothe our souls. God help us if they be naked when severe spiritual weather comes upon them.

And what our life's experiences are to us so are we ourselves to life as a whole—threads for weaving its warp and woof. The pattern of life will depend upon its human strands. Shoddy souls will make flaws in the fabric. "Every noble life leaves a fiber of it woven forever into the work of the world." And so does every ignoble life.

The man who seeks satisfaction in things is like a machine that wears out with overuse. It produces poorer and poorer quality until it breaks down. "It is good for nothing but to be cast out and trodden under foot of men." The body becomes a creature of the law of diminishing returns. The soul dies in sterile negations. This is the sort of unproductive activity in which most men are engaged who are not under the direction of a master workman.

After all, it is the product that matters, and not the mill or the machinery. It isn't what we have or have had, but what we can have—not what has been our birth and breeding, but what kind of men and women we have become—not how bitter has been the circumstance, but how sweet has been its reception—not how poor has been our chance in life, but how much we have made of it—not how heavy has been our burden, but how bravely we have borne it—not how tragic our defeats, but how strenuous have been our efforts.

"Well done, thou good and faithful servant," is not a commendation contingent to our achievement, but to our attempt. Most of those who "enter into the joys of their Lord" do so with lame hands and limping feet.

Life is worth living if only for the discipline it gives us. We're out to make men of ourselves. Nothing else matters much. If we're after money, we can get it. It's useful. If we're after amusement, we can have it. It's a mirage. If we're after fame—we're fools for our pains. If we're seeking to win and keep our souls alive we will succeed.

All this being true, how great is our need of a keen-sighted, sturdy, steady Manager who knows good material from bad material, right method and wrong method. One who can detect weakness, teach ignorance, discipline wilfulness, correct mistakes. One who can train men, lusty-fibred, staunch-souled men. Many a factory has gone bankrupt because of careless or reckless management.

"Learn of me," said Jesus. What? The only panacea for the ills of life, the only reason for this desperate schooling, the only intelligent aim for living, the only hope in dying. The one end of being here and hereafter. What is it? "To love one another as I have loved you."

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest unto your souls."

Rest unto our souls! Rest in the midst of this tremendous unrest—this unrest that is seething in the race, that burst forth so lately in Europe and whirled half a world into hell, this unrest that has turned cities into charnel houses and set free lands mad with fear, this unrest that has tipped everything bottom upwards, that has made men lose faith in God and in themselves.

"That I may win Christ," said Paul. That is what we are all working for. And, when the day's work is done, that we may have Christ's rest! What a labor! It is the work which we were made to do. We shall be happy in producing nothing else.

CHESTER B. EMERSON.



# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Dr. Malcolm Dana, of the Rural Work Department, is supposed to be taking a well-earned vacation, but he writes from Iowa that he cannot seem to get it, having averaged a talk almost daily. He is planning a conference on rural work at the Mid-Winter Meeting.



The annual gathering of the State Superintendents and the Directors, Executive Committee and Secretaries of the Church Extension Boards, together with the representatives of the other denominational offices and societies, who are present as invited guests, will be held at the Chicago Beach Hotel, Chicago, from January 20 to 23. It will be an occasion of inspiration, counsel and fellowship for all who are in attendance.



Dr. Luman H. Royce, Director of City Work, is, as usual, engaged in a strenuous round of activities. He has recently been in Minneapolis, where, with the cooperation of Superintendents Leshner and Miller, as well as of the local pastors, he was able to give constructive assistance to the church extension program in that great center. He and Mrs. Royce are now in Coral Gables, Florida, where they are devoting themselves to the organization of a church which bids fair to give an excellent account of itself in the next few years.



Mt. Zion Church, Cleveland, Ohio, had the misfortune to lose its house of worship on November 28th by fire. The building is a complete wreck, involving the loss of from \$7,000 to \$10,000. The church, through Rev. Harold M. Kingsley, acting pastor, is making an appeal for emergency assistance. They have rented adequate quarters near the site of the old church and greatly need folding chairs, hymn books, lighting fixtures, kitchen, dining room and office equipment. This loss comes at an especially hard time, as the church is making heroic efforts just now to make a second payment on the Temple recently purchased, but which will not be ready for occupancy until July.



Work has been reopened in Nome, Alaska, by Rev. H. M. Mobbs, who has had previous experience in this territory. The work is carried on alternately with the Methodists, who have been in nominal charge of the field for two years, although the church was vacant for many months before Mr. Mobbs reached the field. He writes that for eight months after the last of October no boat will reach them. Mail will be transported from Seattle to Seward by the inside passage, then to Fairbanks, thence down the Yukon on the ice to St. Michaels, and by dog team in about forty-five days, weather permitting, it will reach Nome. This is the most northerly white man's church on the American continent. Mr. Mobbs further writes: "No one knows just what an Arctic winter means but those who pass through it. If we had daylight and sunshine, it would not be so dreary."





DAYTONA BEACH, FLORIDA

## Florida Tomorrow

By LEWIS H. KELLER, D.D.

**T**HE white man reached America through Florida. A century lies between Ponce De Leon, of St. Augustine, and the Pilgrims of Plymouth. For a century Spain, England and France fought in and for Florida. England won. Florida is Anglo-Saxon and Protestant. The oldest American territory, Florida, is also the newest. Florida is a pioneer state. It is plastic, awaiting developments and form.

### The Future El Dorado

Only one-eighteenth of Florida's soil is cultivated. To cultivate even one-half will swell its present population from a million to millions, and will make it one of the wealthiest states in America. To ride through Florida with its vast areas of sand heaps, jungles, marshes and everglades is to hear the call of the wild and to dream a marvelous future. Even now its sand heaps are becoming the world's best citrus orchards, its jungles and marshes pass into rich farms, and pasture lands displace its forests. God took millions of years to create in the everglades four mil-

lion acres of the richest soil under the sun, and hundreds of miles of channels are converting this waste into orchards, farms, villages, cities. Florida's climate is worth billions. Here Ponce De Leon sought the fountain of perpetual youth and multitudes now flee cold winters and stuffy rooms in the North to find comfort, health, and renewal of youth in Florida. The romantic explorer sought gold in Florida and now the adventurous, progressive American brings millions to Florida to develop its latent billions.

### Florida Discovered

After four hundred years, Florida is again discovered. A state is being born in a day. Cities grow as by magic. Soon Florida's Jacksonvilles and Tampas will be cities of one-half million people. Orlando has doubled its population in two years. Miami is becoming a dream of wealth, beauty and culture. Tampa leaps to commercial importance. St. Petersburg is one of America's finest tourist cities. Little Stuart, a village



today, tomorrow will be a city with magnificent harbors, with ocean steamers from New York passing through the beautiful St. Lucie River and the two-hundred foot channel to Lake Okeechobee and then on to the Gulf and the Panama Canal. Channels are threading the everglades and opening to American enterprise their



SUNDAY SCHOOL CLASS, POMONA, FLA.

boundless wealth. Highways and boulevards are stretching across what was once a desolate country from the Atlantic to the Gulf, joining Tampa to East Coast cities. The physicians of America select a coast site half way between Palm Beach and Miami to establish the Riviera of the Western World with a \$6,000,000 sanitarium whose main building will have nearly a thousand rooms.

#### Florida, a Mission Field

Florida's tomorrow means millions of people, "all sorts and conditions of men," breaking up the dear old home in other states, forming new in Florida. Cities expand into churchless suburbs. New rural communities spring up without church or school. History proves this process perilous to morals and religion. In Florida wealth lures to ease, pleasure, self and sinful indulgence. The poor rich are to be saved and their wealth converted to high spiritual uses. The state presents the challenge of a deep religious need, and of a supreme denominational opportunity.

#### The Answer of Congregationalism

For three hundred years the Pilgrim spirit has been one of adventure, courage, tenderness. Congregationalists have responded widely to the need of the world. They have accepted the challenge of power, that they might enthrone Christ in every kingdom of the world. And Congregationalists have been in Florida. They have planted churches and a college. They have ministered to the native Indian population and the needy Cuban thousands in Tampa. They have developed strong churches in St. Petersburg, Jacksonville, Daytona, West Palm Beach, Miami and other cities. These churches have attracted to their pastorate strong men in the prime of life. The state conference has been reorganized for a forward movement. Plans are forming to make Rollins College one of the great colleges of the South. The Florida Conference has voted to raise \$2,500 as a special fund for an ex-



CORAL GABLES, FLA.

pansion movement in Florida in the hope that the Home Missionary Society, ever alert to opportunities to serve, will match this with at least an equal amount. This forward-looking program includes the planting of churches in important tourist and commercial centers to welcome the incoming Congregationalists and use



their large influence for the denomination and the kingdom of God. Through these centrally located churches there will be the outreach to all parts of Florida. The helping hand will be extended to the needy Latin people in Tampa. Thus the life of a great denomination may be a creative factor in the future of a powerful state.

#### The Task

To this worthy achievement every incoming tourist and resident may contribute. A strong church in the North, in a special contribution may,

in a few years, create another strong church in one of Florida's developing centers of population. Able pastors, in their best years, may come to Florida and build their life into a developing civilization. The Home Missionary Society, true to its statesmanlike plans, may center the interest of the denomination for the next few years on the exceptional missionary opportunity of this growing state. Prayer, sacrificial giving, concerted action, able leadership may write in Florida the best chapter in the inspiring history of the Pilgrims in America.



## All in the Day's Work

By REV. WILLIAM D. BARNES, *Collbran, Colo.*

SOME folks back East have wondered how a missionary on the frontier spends the few fleeting hours of his day. So in response to a request which has been received recently, I have decided to pass on a description of "A Wintry Week in a Larger Parish."

By way of introduction it ought to be said that every wintry day begins the same. There is the mad dash into warm clothing in a cold room. Each day there is the same shaking down of ashes, building of fires, hauling wood and coal (chores, we call them). After breakfast I can enter the quiet study on the second floor of the parsonage. It is always an inspiration just to look out of my north window each morning. Beyond the village rises tier upon tier of hills, covered with dark green cedars, and far beyond and above, lofty Battlement Mesa rises, pure white in its garment of snow, or pink in the level rays of the rising sun. My three short hours until luncheon are apportioned between correspondence, weekly articles for our "Plateau Voice," sermon preparation or study.

Luncheon over, we have the "family altar;" then the children scamper off to school, and I have half an hour of

Bible study and devotions. Then comes the calling time. The visits during the week I am describing were upon valley folks who either were threatened with pneumonia or ill of the disease. The first visit was to our honest blacksmith, who is not quite so sturdy as Longfellow's "Village Blacksmith," but just as fine. For the first time in many years, he has been compelled to leave his work, remain in bed and be treated like a baby, as he termed it. The next visit was out Buzzard way upon a rancher, who is considered a misanthrope, and refused to call in a physician for "pneumony," but submitted to a kill-or-cure treatment by his wife, consisting of plasters and liniments which, when they do cure make you feel like you had been through a train wreck. Friday evening—such are the shadows of trouble and lights in a missionary's life—was hilarious. The wife of one of our trustees invited Mr. and Mrs. Isaacs and the Barneses to her home. The host, an athletic Scandinavian, had provided skis for our entertainment. There was a thick crust to the snow, and the mild air made it just soft enough to be slippery. The moon, contrary to expectations, failed to reveal hummocks so, after a few



sprawls, we decided to return to town.

Saturday, as usual, was spent in a rather futile attempt to prepare adequately for Sunday. During the study period a telephone call stated that the radio doctor, as I am regarded since the outfit made possible by the gift from the Flatbush Church has been installed at the parsonage, was wanted at a ranch about four miles out of town. Old Colonel was saddled, the call made, and the return trip accomplished in a blinding blizzard. Saturday evening, the most cherished time for preparation was given up, because a group of business men requested the two parish ministers to meet with them at the Community house. We found that the businesslike way in which the Every-Family Canvass had been conducted and the remarkable response it had received (over sixteen hundred dollars in cash and pledges) had so impressed them that they wanted suggestions and assistance in clearing off an eight hundred dollar indebtedness upon a fair ground which was to be presented to the town when unencumbered. This request, coupled with one to finance a new road to Newcastle, made us feel quite as financially important as Kuhn, Loeb and Company. This business session lasted until a late hour.

On Sunday the mercury dropped to nine below the record of the night before and even a bright sun could not thaw us out. In spite of the cold, which kept many of the tiniest folks at home, forty-six were present in our school, thirty-four in Plateau City, twenty in Clover, and twenty-seven in Molina. After the Church School came the Children's Church with sermon, followed by the morning service for adults.

Ordinarily on Sunday afternoons, Colonel, who is loaned to me for the cost of the hay he eats, and I jog along six miles east up the Peninsula to the Clover schoolhouse, where there is now a vigorous Sunday School, the direct result of the faith and en-

thusiasm of one of our Collbran Church School girls. Young and old come from ranches scattered up the long "draws." They arrive on bobsleds, afoot, or in the saddle. In the evening the regular church was held. The topic was Abraham Lincoln and the Young People of the Christian Endeavor read selections illustrative of his life and ideals. The service was a splendid exhibition of the love for the church and their desire to serve it.

Monday is clean-up day in more than one way. There is the weekly laundry to round-up; the repairing of casualties that have occurred round the house during the week; the effort to catch up on correspondence, to read current magazines and inspirational literature. Newspaper gleanings show that we on the Western Slope are not far removed from the wild and woolly. One hunter shoots a wolf in Dolores County, eight feet from tip to tip. A government hunter of predatory animals killed four mountain lions near Canon City. The sorry custom of "sanding cows" still goes on. Rustlers throw sand in a cow's eye and steal her calf while she is unable to follow. A brand soon completes the theft. Monday evening closed with a meeting of the teachers of the Sunday School. This was followed by a rehearsal of the young men's orchestra, which appeared recently in public for the first time.

Tuesday was occupied with work on the new gymnasium. We shall be able to operate the plant fully within a very short time. Tuesday evening is the time for the meeting of the virile group of Boy Scouts. Last meeting one of the boys rode sixteen miles in order to attend. After giving tests, boxing the compass and first aid, we had a good sing and then went to the game room for an hour of games, boxing and wrestling. They wrestle on a sawdust mat, a miserable affair. How we long for a good mat! But just now every cent must go to complete the gym and not for equipment. Wednesday is the last day of which



I will write. It was spent in getting out invitations to an "apron social" which the ladies gave the following Friday night. A most determined and energetic group is our Ladies' Aid. They are determined to make a hundred dollars annually to return to the Church Building Society in repayment of a loan made for the erection of the parish house. Recently they conducted a Surprise Attendance Sunday. Without a word to anyone, they invited every man, woman and child to come to church. The result was surprising and exhilarating.

Occasionally the unusual happens. One Sunday morning Ruth, my little girl, discovered smoke pouring out of Widow Gregg's roof near by. Church

bell and telephone spread the alarm. The town hose refused to work because the hydrant was frozen. A handy fire extinguisher of mine was so rusted it would not pump, so we were obliged to heave and haul the furniture into the snow. Before the fire was extinguished a paper was circulated to rebuild the home and the household goods were safely stowed in a vacant house, for so do these neighborly folks care for their own.

The church has a large place in the hearts and lives of the people of the Plateau Valley Larger Parish. These are people of true refinement who are determined not to allow the spiritual to die out from their lives, or to have their children grow up without it.



## Station WBZ Radios Church Service Directly from Congregational Church

**C**HURCH service direct from the church has been inaugurated by Westinghouse Radio Station WBZ at Springfield, Massachusetts, and will continue throughout the present season. The accompanying photograph shows the Rev. James Gordon Gilkey, pastor of the South Congregational Church of Springfield, preaching the service which was broadcast recently to thousands of shut-ins and other persons who were not in easy access of a church.

The broadcasting of this service was made possible by the installation of Western Union lines from the church to the Radio Station at East Springfield, a distance of about three miles. Microphones located at several places in the church picked up the music and preaching and amplifiers gave the converted sound waves the necessary impetus to send it over the lines to the station. There it was boosted again and sent broadcast into the air.

In the church microphones have to be placed so that they will pick up the sermon of Dr. Gilkey, the organ mu-

sic and the hymns of the choir of four and the chorus of twenty-four voices. The great number of voices in the church makes it very difficult to transmit the service and a great amount of testing is necessary to get good results. Reports obtained from the first broadcasting indicate that this has been done successfully.



REV. JAMES GORDON GILKEY



GRANTWOOD, N. J.

## A Busy Summer

By REV. S. C. Gozzo, *Grantwood, N. J.*

THE quarter from July to September 30th has been full of activities, notwithstanding that so many of our people were away. To begin with, you will remember that after the public school had closed, Miss Donaldson and I decided to open a Daily Vacation Bible School; and in fact we started one the day after the Fourth of July. The first day of enrolment we had 36 pupils, and at the close of the first week we reported 49; the enrolment and the attendance increased every day until after six weeks we had 92 children enrolled with an average attendance of 63 every day. The program consisted of singing Bible hymns, reading of the Scriptures, prayer, Bible stories, lessons on habit, salute to the flag, manual training, consisting of wood carving, kindergarten for children; doll making, embroidery, etc. Once a week we took the children outdoors to study nature; once a week we showed them educational pictures provided us by the Y. M. C. A.

At the close of the school we had

an exhibition, and you should have seen the many good things which the children had done. We gave them a party and we invited their parents, who came and who were surprised that their little ones, besides being in a safe place during the vacation period, had been able to do so many good things. The parents were so much impressed that they decided to have a social where they could raise the money to pay for the supplies used by their little ones. This they did, and enough money was raised to wipe out that debt. The school was kept for six weeks, closing on the 13th of August. In order to keep the children connected with us, we gave them free motion picture shows on educational topics once a week all through the summer. Up to the end of August, we kept all our services open on Sunday as well as on week days. The average attendance on Sunday afternoon at the service for Italians was 38; the prayer meetings on Wednesday were attended by an average of 23 people. The Sunday evening serv-



ice, called the Community Service, held in English, was attended by about 26 people. Of course, most of our friends were away during that period, but we kept it going all through the hot months.

Then we closed the church for a period of three weeks, opening on the second Sunday of September. Since that date all our activities have been kept in full swing. However, our Social Service Bureau and the shower room and the basement were kept open during July, August and September, and children and adults came in every hour of the day and in the evening, either taking showers or playing at the billiard table or using the basket ball and other games.

During this quarter we have helped scores of people in taking first papers. About 45 received full citizenship papers through us and the Y. M. C. A. of Hackensack, N. J. Scores have come to us for assistance in their compensation adjustments; several others

have been sent to the County Hospital for tuberculosis. Since July the county nurse of the Red Cross has used our office for headquarters, and many people come in contact with us through this work. We have visited the County Jail, the Court House, the County Hospital, etc., in order to help some unfortunates whom we thought really worthy of our help.

Last, but not least, a word on the finances of our church. Since August we have introduced the envelope system, and about 35 of our people contribute regularly toward the church. We have a young men's club, Mazzini Educational and Political Club, meeting twice a month. There are 22 members at present, and the club is growing with every meeting. This club's aim is to interest the people to read the Bible, to attend our church services and to study the writings of that great man Giuseppe Mazzini, who was a firm believer in the gospel of Jesus Christ.



## An Active Church in the West

By REV. BENJAMIN J. TRICKEY, *Albion, Neb.*

THE town in which the church is located is one hundred and twenty-five miles northwest of Omaha, and within a few miles of the ranch and sand district. It is a thriving place of two thousand population, the chief industries being farming and stock-raising. The Congregational Church, in its fifty years of history, has had a large part in molding the life and character of the community and county. Its success is due to the fact that it has the forward look and a realization of its mission. In order to fulfill that mission a survey and a program of work were necessary. A survey gives a true view of the situation, instead of an imaginary one, and by it one discovers the assets and liabilities. There are difficulties, of course. However, they are never final, but only challenges which come to make us,

not to break us. Some churches and some folks meet with few difficulties just because they undertake few things. Lazy men and lazy churches go along easily but shamefully.

The first thing to do in making the survey is to number the difficulties. The chances are they are fewer than at first seemed possible. The next thing is to analyze them. Are they as serious as they appear? Third, face them! With God's will and aid victory will come.

Through the knowledge obtained by the survey of the community a strong program of religious education, organized preaching and pastoral care has been worked out. A church should be well-informed, spiritual and progressive. Such a church will wish to push on to more work and will not be content to remain as it is.

### The Religious Education Program

This program in the Albion Church includes the work of the Church School, Camp Fire Girls, Boy Scouts and Young People's Society. These organizations are under the supervision of the Board of Education, whose members are elected in the same manner as the Deacons or Board of Trustees. The Board selects the superintendents of the various departments and the teachers and looks after the budget and supplies.

The Church School is graded throughout, according to the years in the public school. Classes are mixed until the eighth grade, when the boys and girls are grouped separately on through the high school age. The departments have various programs and parties adopted according to age. One of these special features is the large annual Easter party for the primary and junior departments. The school has used all the programs put out by the Sunday School Society.

The Boy Scouts and Camp Fire Girls are very active; they have their regular activities and their summer camps at Camp Sheldon, Columbus, and at Crete. They are wonderful character-forming agencies.

The Young People's Society meets on Sunday evening for their regular weekly discussion period, and once a month they have a fellowship supper at six o'clock. This supper is planned and prepared by a committee appointed by the Society. There is always an outside speaker on this occasion. This organization always sends large delegations to the Young People's Assembly at Doane College at Crete and also to the Young People's sessions of the State Conference. Thirty-two young folks from this church went to college last fall.

### Organizations of Men and Women

The Brotherhood is the strongest in

the state and has a membership of one hundred and twenty-five. They meet once a month and present a program made up of local talent or outside speakers. These programs are varied. One evening is called "Stunt Night," another "Father and Son" night, and another time the ladies are the guests of the Brotherhood. The seven o'clock supper is planned, prepared and served by a committee of men. The Brotherhood, in addition to its social functions, has erected a cottage at Camp Sheldon for the Boy Scouts.

The woman's organization is likewise strong and is doing work that is meant for women to do. They clothe the naked, feed the hungry and hold themselves in readiness to do any Red Cross work that may come their way. Not long ago they held their annual bazaar, which was a wonderful success in every way. Money raised by this organization is never used for the church budget, but is applied to the woman's work exclusively.

The worship and preaching is planned and organized for the entire year. The pastor and people work together in carrying through a pre-Easter or Lenten church program. Midweek Lenten services are planned in which laymen prepare and give special gospel messages. During this period the Fellowship of Prayer is used in the homes, and we find that this custom deepens the spiritual life of the members and makes available resources of spiritual power in the life of the church. A pastor's class, which has proven very helpful, is conducted for eight weeks before Easter. These services, along with the personal work of the older people, have brought into the church more than two hundred and thirty members during the present pastorate. The membership now numbers over four hundred, and more than half are men.

The annual meeting of the Montana Home Missions Council had the following denominations represented: Baptists, Congregationalists, Disciples, Evangelicals, Methodists, Presbyterians, United Brethren and Episcopalians.





OLDER BOYS' CONFERENCE, ARLINGTON, WASH.

## Putting Across a Community Program

By REV. JACK DUNSTAN, *Arlington, Wash.*

THE editor has instructed me to furnish a write-up "telling some things" about my work. I am glad he asks for only "some things," because as a rule there are matters connected with a pastor's work which he would prefer not to write about. There are always enough weak spots to take the conceit out of any man. There are not only "blue Mondays," but also "blue Sundays"; there are prayer meetings that depress the faithful few because the rest are not present; there are Sunday Schools that languish because teachers are irregular in their attendance; there are young church members who slip through one's fingers and drift away. So I am glad the editor does not insist upon knowing all about our work and I am very glad to write concerning a portion of it which is affording both pastor and people genuine satisfaction. This has been the putting across of a community program which has made effective contacts with many who would not otherwise have been reached. I am, accordingly, offering the editor the story of this program.

Probably a good place to begin is at the beginning. I came to Arlington, a

western Washington dairy-farming and lumber town of two thousand people, in the fall of 1919. The church plant, erected in 1913, was large and ideally suited to a community program, but little use was made of it. Evidently, there was real need and excellent opportunity for a church with a broad program of community service. The thirty-two members of the church—or those who took an interest in things—responded heartily to my proposal that we start to build up a "Something doing all the time community church."

I preached the community idea for an entire winter, but it didn't go. I tried all sorts of tactics, but the effort fell rather flat. It seemed to make little impression on the community and left the town cold. It never occurred to me that I was talking service a whole lot but not doing much.

During the following summer very few people attended church. Sermon making did not require very much time, so I began to take an interest in the boys of the community, with no thought of reaching the older people through them. I found that some boys—especially those who did not



have the advantage of good homes—were running wild and giving the police much trouble. There seemed very little for a number of them to do in or out of school hours but mischief. A heavy rock which crashed through my bedroom window one midnight, just missing the baby's head, convinced me that in this situation there was a real call to service. It was evident that what was needed was a program that would interest all the boys of the neighborhood, not simply the few who were in the Sunday School.

Every American boy loves baseball, so, naturally, the ball park furnished a point of contact with practically all the boys in the neighborhood. Permission was asked and readily granted for the use of the diamond on certain afternoons and evenings. Then I found three old "fans," a banker, a physician and a merchant, who agreed to act as a board of control for the proposed Junior Baseball League.

The next step was to register, free of charge, all boys in the district within a radius of eight miles who wished to play ball. Within a week we had enough names for ten teams. Boys of thirteen and under were placed in the B League and those between thirteen and sixteen in A League. Occasional exceptions to these age limits have been made. The board then fixed four districts, the boundaries being arranged so that the teams would be as even as possible, the most difficult problem that comes up each season. Roughly, there are two districts within the town limits and two country districts, one on the north side of town, the other on the south side.

The boys were called together, captains were elected and, after consultation with the players, the board appointed for each team an adult manager, who takes a fatherly interest in the lads. Some of these managers have had a fine influence for good over their young charges.

The success of the baseball league encouraged me to organize a junior football league with six teams and a

junior basketball league with eight teams. These leagues were not promoted as a bait to get the boys into Sunday School, but because it seemed as though the boys needed some such program of organized athletics. If the business of the church is to fit each life for complete living and if baseball has a large place in the life of the average normal American boy, then we are interested in baseball.

However, this program of athletics did not keep the boys off the streets after dark. So the Boy Scouts made an excavation in the basement of the church for a fifty-foot rifle range, properly equipped, and a small gymnasium. This plant became the headquarters for an every-night-in-the-week program of boys' and girls' clubs, with a membership of more than one hundred young people, under capable supervision. In addition, Mrs. Dunstan organized the girls into Camp Fire Circles.

When this work had attracted the attention of the community in general, we announced a Big Brother dinner, to which all men interested in the program were invited, and at that dinner the Men's Club was formed. It has an active membership of eighty and is the liveliest organization in town.

The club invited to Arlington some time ago the Older Boys' Conference, which is promoted annually in different sections of the state by the Y. M. C. A., and which was described by a local banker as "the best thing that ever came to our town."

A large number of the business and professional men of the town are now identified with our church and have become its financial supporters. Last, but by no means least, as a result of the young people's program, the mothers became interested and last year raised fourteen hundred dollars, to purchase a parsonage.

The services in the second year of my pastorate were a marked contrast to those of my first winter. We tried to make our meetings as reverent, worshipful and helpful as possible.

# Farmstead Visitation in Nebraska

By MALCOLM DANA, D.D., *Director of Rural Work*

IT is generally conceded that a largely neglected duty and privilege of rural ministry is that of farmstead visitation. This is at variance with commercial enterprise where the community no longer means the confines of village or town but a trade zone. The country minister and church owe pastoral visitation as far out as business goes for customers and throughout an entire area where the people come in to a common center to do their trading.

Rev. Ernest Larsen, of the Sandhills United Parish centering at Hyannis, Nebraska, sensed the above facts and the accompanying sketch shows how well he is following the gleam. The young people of the villages which line the Burlington rail-

road go inland to the ranches during vacations, returning for school in the fall. This spelled a summer's job for Mr. Larsen and he followed up that migration to some fifty-six ranch homes. The job was not an easy one, as anyone knows who has traveled by auto through the Sandhills. "Lizzie's" tires sink six or eight inches in the fine sand of roads which shifts overnight with wind or rain. One mile is always as three, and no mere novice

can negotiate the constant curvings of the serpentine ways winding over vast level stretches or through the interstices of the low-lying hills. The dominie doubtless saved board, as he stayed overnight at different ranches, stopped for his meals along the way, or mixed in many kinds of religious and social occasions—but he certainly burned an overplus of "gas."

Such work has shown results. Mr. Galpin says in his "Rural Life" that the great need of the countryside is "acquaintance-making on a large scale." Mr. Larsen has promoted such acquaintance; and, as the ranchers have come to know him, they believe in his program. A hitherto untapped financial support has been secured where men

who have never given a cent to the church voluntarily bring their gifts to the treasurer with the remark, "I like your young parson." There was no lost momentum during the summer. The young people returned from the ranches enthusiastic over their minister and church. Hyannis has started out the season with a large chorus of young high school pupils. Christian Endeavor, Scouts and other organizations show an increased enrollment at



SANDHILLS UNITED PARISH, HYANNIS, NEB.





REV. E. G. LARSEN, HYANNIS, NEB.

all points of the United Parish. Ashby village is at last going to have a church building. Brothering people has been as effective a method of Christian work as trying to preach men into the kingdom and added proof has been given to the statement that "that church is most likely to endure which buttresses itself with a strong country work."

The Sandhills Parish is a going concern. Mr. Larsen is the right man in the right place, and I can only repeat has done a wonderful piece of summer ranch visitation. A specific program must be gradually worked out. First things should be done first, and a few things done well rather than many attempted with mediocre success. The people are almost entirely American, with a real spiritual hunger and a desire for better things. The work should be predominantly religious, especially along lines of religious education. But there are great social needs and opportunities. Mr. Larsen has a program for regular and systematic social and recreational work and is seeking cooperation with the country schools covering his entire parish.



## Mattie Matela, the Little Finlander

By REV. E. C. FORD, *Wadena, Minn.*

"WHAT did the man say, Mattie?"

"He wants to start a school," the child answered.

"A school, a school, what kind of a school? We have no need of schools here. Schools take children away from work. We need them to work on the farm."

The speaker was Grandpa Matela, a Finlander, living in Northern Minnesota. His hair was long and white and rested on his shoulders, his mouth was sunken because his teeth were all gone, his chin extended out like a point jutting into a lake and his nose was so long and hooked that it almost rested on his chin.

"I don't like those American men," he said, "they sell me bad stump land. Schools take children from work. We need them to work on the farm. I don't like American men," he repeated and shook his white hair angrily.

Grandpa and Grandma Matela lived in a Finlander settlement in Northern Minnesota. Though they had been in America a number of years they had not learned much of the English language or of the American ways. About all they had seen of the American people were the unscrupulous land agent who had sold them the "bad stump land" and the Socialist agitators who often came to the settlement. To clear a farm in

that "cut-over country" did require a great deal of hard work. They had toiled hard themselves and they required hard work of all around them.

Mattie was their twelve-year-old grandchild. She was the child of a son who had remained in the old country. But the war and the revolution had played havoc in that part of Finland where Mattie's parents lived. Her father had been killed in the war and her mother had sickened and died of a fever. There was nothing to do but send her to her grandparents in America. But her troubles were not at an end when she reached New York, for she was detained at Ellis Island because proper arrangements had not been made for her entry and there was no one to receive her. Word had to be sent to Grandpa Matela away in Minnesota. It took him some time to understand what was wanted. He was suspicious and thought it was some trick being played on him. The American who sold him the "bad stump land" was ever in his mind. For several months Mattie was detained at Ellis Island.

At first she was dreadfully lonesome and homesick, especially after the people with whom she had traveled from Finland were admitted and she was left all alone among strangers. But one day a lady came to her and asked if she would not like to go to school. Mattie did not much like the idea of school, but anything was better than being so lonesome, so after a little hesitation she decided to attend.

Mattie thus became a pupil in the school which The Congregational Home Missionary Society is conducting for children who, just like Mattie, are detained for longer or shorter periods. In a few days she came to enjoy it greatly and became one of the star pupils. She picked up the English language quickly and by the time everything had been straightened out and the time had come for her to "go to America," as the children spoke of going to their destination, she could understand almost every-

thing that was said to her in English and carry on a simple conversation. Best of all, she had taken the first steps in Americanization and had been completely won over to the idea of school.

The pastor at Windom, while scouting around in connection with the Larger Parish, came into this Finnish settlement, which he knew to be entirely without religious service and which was generally known as a hard settlement for a minister to visit, not only because it was "foreign," but because socialist teaching had gotten hold there. He found one heart and mind ready to help and to receive the Christian teaching. It was on the pastor's first visit that Grandpa Matela gave his views of schools and American men. He had said he would come back again in two weeks and hold a service at the schoolhouse, and decided that, if the people wished it, he would organize a Sunday School.

It was then that Mattie showed herself a born leader. She set to work to tell all the neighbors about the proposed meeting. First, she explained to Grandpa and Grandma all about the school at Ellis Island and how nice the teachers were and how many things she had learned. They shook their heads but were not angry. Then she told the other people of the neighborhood. She had no thought of making a systematic canvass of the homes, but that is practically what she did, with the result that very shortly everybody knew of the meeting which was to be held and all about the school which she had attended in the big city.

When the time came for the meeting the children were all there and some of the older people. The pastor gave a simple but interesting sermon and a Sunday School was organized with a Finlander lady, who had married an American man, as superintendent and a full corps of teachers. The school is still in operation. The Finnish children meet and mingle freely with the American children



from the other districts. They go home and tell their parents all about what they have learned. Frequently some of the older Finns came to the meetings, especially if the pastor brought his stereopticon and showed pictures. Pictures speak a language which everyone understands, whether they use English or not.

Mattie attends all services and is a

star pupil in this school, as she was at Ellis Island. She never misses a Sunday. Grandpa Matela has given up trying to make her work on that day. One of her chief accomplishments has been to commit to memory a large number of passages from the New Testament, which she is very glad to repeat when the pastor comes to hold a service.



## A Western Wedding

By REV. J. C. HALL, *Scappoose, Oregon*

**A**BOUT five o'clock in the afternoon of a bleak November day a young man alighted from an automobile at the manse in a western parish. The minister who answered the summons to the door was asked if he would go nine miles into the country and perform a marriage ceremony.

There was every appearance of a heavy storm, but the pastor could not turn a deaf ear to the prospective groom and he consented to go. While he was making preparations for the trip the Dodge car was supplied with oil and gas and the party of four set out for the home of the bride.

The threatened storm broke as the car passed out of a big canyon and by the time the second mesa was reached the snow was deep enough to impede progress. Finally the machine ran into a drift, but by backing and charging several times it was safely passed.

At the end of four hours it was impossible to go further by auto. So the party stopped at a convenient home to wait for a team which was on the way to convey the groom and minister the remainder of the distance. A sumptuous repast was provided by the hospitable folks who had taken the stranded party in and they had an opportunity to spend an hour before an open fire of sagebrush before the four-horse team arrived. In order to resume the journey it was necessary to walk a quarter of a mile

down the hill, for the snow had drifted to such a degree that the driver would not attempt the ascent.

After many detours we reached our destination. A number of guests had arrived, but telephone messages from various directions told of cars helplessly stalled in the snow and voiced the regrets of folks who had been obliged to seek refuge for the night at the nearest farm houses.

It was not until after midnight that all was ready for the great occasion. The bride and groom were escorted into the big living room. The beautiful ring service was used. A banquet followed and after much pleasantry and many toasts the party rose from the table. It was then about two o'clock in the morning and the storm was still raging. No one could leave and it was necessary to provide such sleeping accommodations for thirty guests as a small bungalow would afford. The problem was solved by placing the men in the dining room and the women in the living room.

Next morning breakfast was served bright and early and two men with four horses were dispatched to a neighboring ranch to borrow a wagon to convey some of the party back to their homes. They returned at eleven o'clock with the news that it would be possible to reach the city. Immediately after dinner those of us who were traveling in that direction took our places. The bride's father

drove the four horses and the minister sat on the high seat beside him, wrapped in a quilt. The bride and groom sat on the straw in the bottom of the wagon. The bride's sister, her husband and baby also occupied the body of the vehicle, while two men occupied the extreme rear with their feet hanging outside. A strategic position but cold.

Progress was slow. After riding four or five miles we found a car stalled in the snow between two hills, so that it could not move in either direction. We managed to draw this several miles to the country road. Here four members of our party left us for the car. It was stalled several times and had to wait for us to come up and draw them out of the drifts so they could proceed.

We reached the city about seven o'clock that evening and the minister, at least, was glad of his comfortable

home and warm fire. His had been a cold experience, for the storm had cleared off early in the morning and it had turned cold. He had left home with only a raincoat, an extra sweater and low rubbers.

The bridal party were obliged to spend the night at the city hotel, for no trains were moving on either branch or main line. Next day the young couple set out in a team for the ranch which was to be their future home. It was only thirty miles away and under favorable circumstances the greater part of the journey could have been made by rail. The pastor was on hand to bid them Godspeed. Getting married during a western storm has its difficulties for both the minister and the contracting parties, but it is all a part of life in a frontier parish, and the friendships made under such conditions mean much to all concerned.



## A Union in Christ

COMMITTEES from the two evangelical Armenian churches in Detroit met on November 8th to discuss their common duty. Seriously and prayerfully they considered the question as to whether better service for Jesus Christ could be rendered by their uniting in one body. The delegates came unanimously to the following conclusion:

"As American Congregational Missionaries have worked among us in the old country, for many years heroically and nobly; as almost all of us are born, educated and brought up as Congregationalists; as we have here a chartered Armenian Congregational Church of Highland Park, Michigan, be it therefore resolved that we unite under the name of the Armenian Congregational Church of Highland Park, Michigan, and announce the same to the members of the two churches and ask them to rally around the Communion table on November 17th, and

thereby cement the union, and also notify the Council of the Churches of Detroit, through their Secretary, Dr. Pearson, and in the meantime ask the Council not to countenance any separate church organization among Armenians here in the future.

"The ultimate good of this union will be to have as soon as possible an Independent Armenian Congregational Church. So God help us."

This meeting was intensely uplifting, inspired by the noble spirit manifested by the delegates. Every one with a noble spirit and mind aimed at nothing else but to come to some understanding, and join these two congregations, which was accomplished.

This union is largely due to the wise and faithful shepherding and leadership of Prof. H. K. Krikorian, until last July pastor of one of the two churches, and of Rev. Y. K. Rushdoony, his successor, now pastor of the united church.



# THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

## COMPARATIVE STATEMENT

<b>November, 1923</b>	This Year	Last Year	Increase	Decrease
Contributions .....	\$14,077.48	\$12,668.65	\$1,408.83	
From State Societies.....	3,725.84	5,031.97		\$1,306.13
Total .....	17,803.32	17,700.62	102.70	
Paid State Societies.....	3,590.21	5,117.30		1,527.09
Net Available for National Work.....	14,213.11	12,583.32	1,629.79	
Legacies and Matured Conditional Gifts...	\$25,623.10	\$5,874.97	\$19,748.13	

<b>Eight months from April 1, 1923</b>	This Year	Last Year	Increase	Decrease
Contributions .....	\$92,385.96	\$90,896.07	\$1,489.89	
From State Societies.....	30,601.56	27,964.66	2,636.90	
Total .....	122,987.52	118,860.73	4,126.79	
Paid State Societies.....	24,442.47	27,381.32		\$2,938.85
Net Available for National Work.....	98,545.05	91,479.41	7,065.64	
Legacies and Matured Conditional Gifts...	\$77,251.44	\$85,694.84		\$8,443.40

THE plan of Conditional Gifts by which a person administers his own estate for the benefit of the benevolent societies, and receives during his lifetime a stated income upon a gift, the rate varying according to the age of the donor, is probably fairly well known and understood by our constituency, but we are always glad to call attention to it and to urge that those who might be interested should ask questions regarding it of our Treasurer.

We mention the matter particularly at this time because of a somewhat unusual and notable event. During the past few weeks two of those whose interest had expressed itself in this way have written that changed circumstances had made it unnecessary for them to depend upon the income from their Conditional Gifts and that they, therefore, wished to make the gifts absolute and to receive no further checks from the society. We have tried to indicate to these friends our appreciation of this generosity and our joy that they in their prosperity have remembered us, but we think all our readers will be interested in this note regarding the matter.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25 outside of Chicago, 6¼ in Chicago; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

# THE AMERICAN MISSIONARY ASSOCIATION

It is interesting to see how many new books for the Christmas season are advertised as "outstanding." There are not only "outstanding" works, but "outstanding" opportunities, "outstanding" facts, "outstanding" features and an outstanding reason for letting up on poor old overworked outstanding. No slave was ever more overworked than this good word. It is really suffering. Dearly beloved adjective, why could you not have been born a preposition or a conjunction? It would have been good for your health. There are other good words, some of which we are glad to know have gone to sanitariums to recuperate. The "Last Analysis" is in poor health, suffering from nervous prostration through overwork; and "orientation" is not feeling well. "Motivation" has applied for a bed. It should have a long sleep. "Accentuate" has nearly recovered so as to be about again. "Acid Test" is very sick, and not likely to recover.



## A Small Man's Job

"Don't hate your neighbor if his creed  
With your own doctrine fails to fit;  
The chances that you both are wrong  
Are little less than infinite.  
Don't fancy 'mid a million worlds,  
That fill the silent dome of night,  
The gleams of perfect truth converge  
Within the focus of your sight.  
For this, my friend, is not the work for you;  
So leave all this for smaller men to do.

Despise not any man that lives,  
Alien or neighbor, near or far;  
Go out beneath the scornful stars,  
And see how very small you are.  
The world is large, and space is high  
That sweeps around our little ken,  
But there's no space or time to spare,  
In which to hate our fellow men.  
And this, my friend, is not the work for you;  
Then leave all this for smaller men to do."



A delegation once called on President Lincoln to ask the appointment of a man to the Sandwich Islands. They explained that he was broken in health, and that a residence in that balmy climate would be of great benefit to him. The President closed the interview with the statement:

"Gentlemen, I am sorry to say that there are eight other applicants for that place, and they are all sicker than your man."



# January First, Nineteen Twenty-four

Horace, Book III—29th Ode. 30 B.C. ?

Lord of himself that man will be,  
And happy in his life away,  
Who still at eve can say with free  
Contented soul, "I've lived today."  
Let Jove tomorrow, if he will,  
With blackest clouds the welkin fill

Or flood it all with sunlight pure;  
Yet from the past he cannot take  
Its influence, for that is sure.  
Nor can he mar or bootless make  
Whate'er of rapture and delight  
The hours have borne us in their flight.



William Wordsworth, Ode to Duty—1805

Serene will be our days, and bright  
And happy will our nature be,  
When love is an unerring light  
And joy its own security.  
And they a blissful course may hold  
Even now who not unwisely bold,  
Live in the Spirit of this creed  
Yet seek they firm support according to their need.



**T**HERE is something new at 287 Fourth Avenue.

It is a Missionary Loan Library. It is not a collection of ancient and musty volumes but a real modern working library in which can be found the books which set forth our country's pressing needs, the ways and works of folks overseas for whom we are doing many things through our various organizations.

Anybody is welcome to use the books without cost for a period of two weeks. They can be seen any day during office hours at Room 522, where the various cooperating societies have placed them in care of the Librarian, Miss M. L. Huget. The room is a comfortable place in which to read. Pastors, Sunday School teachers, officers of Young Peoples' Societies, Missionary Societies and others are sure to find books of interest here.

This is the day of education rather than propaganda in our world activities. It is hoped that many will use these books and help the officers of the various boards to make our work more thoroughly representative of the collective intelligence of our whole fellowship.

## The A. M. A. Welcomes Dr. Day as Its President

THE Association is most fortunate in its New President. Dr. Day needs no introduction to our readers, but the items which we take from "Who's Who" will be interesting.

Born at Bloomington, Illinois, November, 26, 1866. A.B. Amherst College, 1889; A.M., 1892. Studied Yale Divinity School. B.D. Chicago Seminary, 1892. Chicago University "traveling fellow" Oxford, England, 1894-5. Berlin, Germany, 1895-6, graduate student, 1896-8. D.D. Amherst, 1906. First Church, Aurora, Illinois, 1896-1900. First Church, Los Angeles, California, 1900-17. United Congregational Church 1917. Moderator of National Council of Congregational Churches of U. S., and so forth.



## Certificated Education

By SECRETARY FRED L. BROWNLEE

THE story is told of a church that wished to be up to date and decided that this meant the pastor should have a D.D. One of the parishioners heard of an institution that was selling D.D.'s for \$14.00. Thereupon, a personal canvass for funds was made, netting \$7.00. The committee met, discussed the matter and decided that they had done pretty well. They concluded to purchase one D that year, and the second D the next year.

The educational systems of America are shot through and through with all the dangers of what we have chosen to call "Certificated Education." The idea is spreading rapidly throughout the South, the Southwest, and in a State like Utah. We understand that the standardization of education in Utah is scarcely surpassed by Massachusetts. Down in Florida, where in many sections the colored children are provided with a three-month's miserable school, it is impossible for a colored teacher, educated and trained in Boston, to secure recogni-

tion from the County Board of Education unless she passes the Florida examination and is properly "certificated." Justly, the Boston-prepared teacher, unless she is desperately in need of a job, does not care to take her chances with a local examination, and consequently makes up her mind that she can serve her race without traveling all the way from Boston to Fessenden.

We would not minimize the good of standardization and of certificates. These things bear witness to the fact that counties, states and, where national standardization has set in, even nations are taking education seriously. The South has come to realize that in order to establish herself industrially, agriculturally, and economically, she must also establish herself educationally. North Carolina, for example, has taken this question so seriously that last year the State spent \$3,000,000 on education for Negroes alone, mind you! This we are told was more than the State spent on all



public education, white and colored, twenty years ago.

There are, therefore, better school buildings and more of them; better educational equipment, and more of it; many more and better trained teachers; and, finally, all kinds of specialized supervisors and statisticians. In addition to this, summer schools are maintained in dozens of places, and teachers, not all of them, but many of them—I am tempted to say most of them—are lured thither because it means a better certificate, and a better certificate means a better salary.

In keenly appreciating the many values of all this, one need not be blind to the dangers. Some of these dangers are very obvious, particularly to one who thinks of education in the broadest and most liberal sense as religious education.

In the final analysis, education, like religion, cannot be standardized in the usual sense in which that word is used. Henry Ford can standardize the parts of his auto, but then every Ford car looks like every other Ford car. You can standardize a railroad time table; but who cares about a railroad time table except when he plans a journey, and then he is interested in it only as a means to an end. In other words, you can standardize the mechanics of life, but you cannot standardize life itself. You can mechanize the program of a school to the point that a teacher can automatically go through with it without thought or preparation. And the pupils, many of them, like dumb sheep learn what she tells them to learn more or less parrot-fashion. Some of the pupils will discover something vital and interesting in spite of the system. Others, the so-called incorrigibles, are either whipped into line or sent to a reformatory. And all of them are so glad for a holiday that they actually rejoice when their teachers are ill or, in some cases, when the school building burns down.

The outcome of this certificated

education only too frequently is an army of teachers who are teaching for a living rather than living to teach, and their pupils come and go more or less regularly for the eight or ten most plastic years of their lives, getting practically no training in the joy and the art of living. Most of the knowledge which their teachers try to impart literally goes in one ear and out the other. In other words, the chief thing which education should do is not done. The real business of education is to quicken interest on the part of the students in the pursuit and personal attainment of knowledge, skill and ability to properly adjust themselves to a social order which is never fixed but always changing. The pupil who learns how to study learns more than one whose recitations, day by day, are rated A or 100 per cent.

In happy contrast to all of this we have the refreshing reports of the Danish Folk Schools. It is true that they deal with only the later adolescent and the adult, but some of their principles may be applied to our American elementary and high schools, and surely to our universities and colleges. In a word, the idea is this: An instructor receives his appointment if he has an enthusiastic interest in something that naturally should form a part of a school curriculum. It may be literature or history, art or science, music or mathematics, philosophy or mechanics, politics or agriculture. And he must be able to speak with authority on his subject, not because he holds a Ph.D. from an accredited university—although if he has a Ph.D. it is not despised in itself—but because he lives, and moves and has his being in his subject. Even this, however, is not the final test of his ability to teach. The students have the last word. They do not have to elect his courses unless they desire to, and they do not have to attend his lectures after they elect his courses unless they are inwardly impelled to. The result is that the professor who fails to get his

courses elected or fails to keep his students after they elect his courses automatically is out of a job.

This may seem far-fetched and purely idealistic, but as a matter of fact it is working in Denmark. More than this, it has not only spiritualized the life, individual and community, of the people, but has also put agriculture and industry and government on a sound and cooperative basis. The people have something to live for, to live on, and to live with.

This reminds us somewhat of the former days in the A. M. A. schools. I asked one day a prominent and successful graduate of one of our schools, still scarcely out of its high school days, "How did you get such a fine education at Straight College?" (It used to be called a "university" in its earlier days.) "Straight was not an accredited school when you were there." "No," he said, "Straight was not an accredited school then, and its diploma did not stand in the world's eyes for what a diploma from Yale stood for. But we had a few great teachers in those days. I got those teachers, and they got me." That's the thing! It sounds like the Danish Folk School idea; doesn't it? We say this with no reflection on the present teachers at Straight College.

Today, Straight is grappling with the problem of certification, too. It can't escape it. As sure as the sun rises in the East, Straight College must become a state accredited, Class A college, or the Negro youth will pass it by for a school that can print on the first page of its catalog: "This is a standard, Class A college. State teachers' certificates will be granted to its graduates without special examinations. Only state-certificated teachers are eligible to the maximum state and county salaries."

Oh, yes, the A. M. A. schools will have to be certificated! But they

need not lose their souls in the process. A. M. A. schools are Christian schools in the broadest and deepest sense in which the word Christian can be used. There have been theologies which have squeezed out Jesus as a real, living, vitalizing person. There are churches linked up with ecclesiastical hierarchies in such a manner that they have lost their religion. In getting certificated, the A. M. A. schools must see to it that they do not sacrifice the life that has animated them for over three-quarters of a century. Today, in all of our large cities, we find immense baking establishments. They have mechanical mixers and formers. The loaves are baked by the thousands in huge, scientifically heated and regulated ovens. Finally, there are mechanized wrapping machines to carefully enclose the loaves in aseptic paper. Only the human hand of the housewife or the maid who at last cuts the loaf need touch it. Nevertheless, the standardized, certificated, Class A bakery cannot bake bread without yeast. Religion in its very finest and truest form is the yeast of the A. M. A. schools. If certificating these schools means the sacrifice of their religion, then the quicker we turn them over to the state the better.

In this great land of ours we have seen fit to separate religion and state. Our forefathers were wise men. If the state ever gets its hand on religion, religion will be standardized, certificated, labeled Class A, Class B, and so on. At the same time, you can no more truly educate a man and fail to cultivate, in the noblest sense, his religious nature than you can bake good bread without yeast. This puts a tremendous responsibility on the mission school. In the clamor for certification and standardization, it will be well if our ears remain sensitive to the "still small voice."

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The clothing style makers in session at Toronto tell us how our next winter's overcoat will look. We already know. It will look like last winter's.



## Early Days of the A. M. A.

IT is a far cry from the early days of the Association to its seventy-seventh anniversary which we have just celebrated. The A. M. A. does not live in the past, but it is interesting at times to recall the hole of the pit from which we have been digged. Those now in our schools cannot possibly realize what the beginnings cost their predecessors, whose eagerness for learning was fully matched by their physical destitution, and when in pinching want, they seemed more anxious for schools than for food. We quote from our records of those days.

"Today in our school are children with naked feet—today in mid-winter with a chilly northeast wind accompanied with rain and sleet they have come, some of them five miles over cotton fields and through jungles to drink at this fountain. William, Mansfield and Burr tramp eight miles each day to and from school. They are children of a widowed mother.

"By appointment I met the children at the church vestry. They were to come at nine o'clock; by seven the street was blocked, the yard was full. Parents eager to get 'desə yere children's name tokened,' came pulling them through the crowd: 'Please, sir, put down des yer.' 'I want dis gal of mine to jine; and dat yer boy hes got no parents, and I jes done and brot him.' While these things were transpiring a group of boys, stout, hale and hearty, made a flank movement and got around in front of father or mother, whose countenances told of fears that they might not be in time to enroll their children's names. The same evidences of joy inexpressible were manifest at the organization of evening schools for adults. About one thousand pupils reported themselves in less than one week after our arrival. There are already connected with the day schools fully two thousand persons of different ages.

"For the first two weeks there were

only eight teachers for one thousand five hundred pupils, all of whom were eager to get a book and go right to work and learn to read, and often our hearts were made sad by having the children say: 'I hain't said no lesson today; please, Miss, just show me how that goes.'"

### How the Teachers Fared

"I am teaching in what was, till the fall, the poultry-house. Had the comfort of the feathered tribe been more thought of in its erection, mine would have been better secured at present. The crevices are numerous, and the keen winds easily find them. On the most exposed side I have nailed up an army blanket, and if I could only get more to tapestry the rest of the building, it might make the hens sigh for their old quarters.

"The only schoolhouse which we could rent here is a building consisting of a frame covered with boards on the outside—I might almost say at intervals, so large are the cracks between them. It has a fireplace, four doors, and four windows, and the wind comes through every crevice so that some days it is impossible for us to keep warm even with a large fire.

"We have been here nearly a week and are still living in primitive style. We were here three days without even a bed; at last by our united efforts, we succeeded in obtaining that. We are still minus chairs and dishes and about every other article of furniture. Fortunately, we have some tinware which answers various purposes besides its ordinary uses. One needs to be a missionary a while to appreciate all the uses to which a tin plate can be put; a long one answers for a plate for two persons; one corner can be partitioned off for salt, another for sauce, another for bread, and a potato in the middle. This same tin plate will make an excellent mirror. In the absence of chairs, the floor [my present location] is not a

very bad seat and one can use one's lap if necessary. Shovels and tongs are quite useless extravagances so long as one has fingers—liable to get burned sometimes, but missionaries must expect that. Add to this the fact that our stove smokes most outrageously, causing us to shed a great many tears, and you have some idea of our internal arrangements.

"Our home from the outside appears to be a very neat little cottage; but when you open the door, 'what a fall is there, my countrymen!' Unceiled and unplastered walls whose rough barn-like doors are well adorned with wasps' nests; these, however, have nearly disappeared since our arrival owing to a vast amount of poking and pounding. We wash our own windows, do our own cooking, kill our own lizards, cut our own fingers, burn our own faces, and hold no one responsible. Our house at night is made luminous by the light of one tallow candle, set in a tin pepper box; we think candles are less dangerous than oil, and pepper boxes are less expensive than lamps. Add to our other

blessings a contented mind and you will see we have very much for which to be grateful.

"One of our students teaching in the country, returns to Atlanta at night and rooms in our building. He rises early, looks over the lessons he is to teach, stirs up some meal and water, fries it on a griddle, makes a breakfast of his hoe-cake and molasses, puts a little into his tin bucket for dinner, then starts on his walk of six miles to his school. About six o'clock he returns, eats molasses and hoe-cake for supper, then goes into night school and teaches till ten. Saturday's, after doing his week's washing, he goes downtown to find little jobs by which he can make a few pennies. Nearly half of the summer he guarded at night the unfinished new building in addition to all his other labors, except night school. On being urged to pay twenty-five cents to ride to his school lest he might get sick with so much overwork and poor living, he said, 'O, no, I must save every penny, for I want my sister here, too.'"



## Roland Hayes' Rise to Fame

A Product of Fisk University

HE spent his childhood on the small Georgia farm of his mother, who was born in slavery. He went to school and worked "turn-about" with his brother, for the family means were very limited. He was perpetually singing at work and at play, and the remarks of his friends on his voice stirred in him an ambition which he scarce dared express. He went off to Nashville and worked his way through the Fisk University. He was there four years gleaning all the vocal training that institution afforded.

With the Fisk Jubilee Singers he was sent to Boston, and it was here that Arthur Hubbard heard him sing. This musician was so struck by his re-

markable natural voice that he took entire charge of his development.

Roland Hayes' debut was in Symphony Hall, Boston, in the winter of 1917. This, and a few appearances in other cities, brought universally hearty enthusiasm and commendation. Much encouraged, Hayes assiduously pursued his studies, and in 1920 sailed for Europe to try his fortune there.

He landed in London unknown and with scarcely enough money to give an introductory recital. This recital attracted immediate attention. It was shortly followed by a royal summons to appear before King George in Buckingham Palace, and this put the seal on his fame. Thenceforth the public crowded to as many recitals



as he could give, and each would be followed by columns of praise.

Musical Paris soon heard of this strange, new figure of the English concert halls, and there followed an invitation from the French conductor, Gabriel Pierné, who wanted him for soloist at the Colonne Concerts. Such was his introduction to Paris and a public which proved as enthusiastic as London.

Vienna was his next objective. And again the reception of the English and French capitals was repeated. As the French were delighted with his utter command of their own language and melodic style, so were the critics of Vienna with his singing of the German "Lieder." Surely a severe test and a proof of his mastery of the lyric idiom of the two languages.

Mr. Hayes sings in French, Italian, German, and he is learning Japanese. In Vienna and in Budapest, the critics, enthusiastic, spoke of his pronunciation of German and his diction, "which ninety-nine out of a hundred white persons might take as their example." The Parisian critics were equally warm with regard to his diction in French.

Seventeen hundred persons, many of the singer's race, filled the floor and gallery of the Town Hall in New York at the first recital of Roland Hayes, the American Negro tenor, whom English, French and German critics had declared one of the great voices of the world today. Tennyson's line, "Better fifty years of Europe," seemed challenged in this case of a man who so won his spurs as an international artist half a century after the Jubilee Singers had carried overseas their "spirituals" and songs of the old plantations.

Roland Hayes, stalwart, short and very dark, sings the old songs of his people. He astounds and delights, however, by virtue of both natural and cultivated beauty of voice, a tenor of skill and intelligence, his song surcharged at will with strong emotion.

From the start of Paradisi's "Ariet-

ta" he showed his command of foreign tongues in singular purity of diction; showed, too, the lighter graces of floriture and the shading of forte and pianissimo, for which a Bonci is even now remembered. In Purcell's air from "Dido and Aeneas," the sombre mood of "When I Am Laid in Earth" brought new dramatic change, like a sudden thunder-cloud. There might be criticism of a too frequent use of direct, open tone; few men possess such tones of clarion splendor, while Hayes's constantly varied mood brought endless musical variety.

He gave Handel's "Tender Creature" in English, then German songs—and Berlin had praised his German—from Bach's "Bist Du bei Mir" to Schumann's "Nussbaum," and in French, a French approved by Paris, both "La Procession" of Franck and "Claire de Lune" of Fauré.

An interesting contrast was that of the Bohemian Dvorak's seventh "Biblical Song" and a final group of the Negro "spirituals," sung by one to the manner born who happened also to be so completely an artist. His selections were H. T. Burleigh's "Don't You Weep When I'm Gone," the singer's own arrangement of an air, "Sit Down," and another, "Every Time I Feel the Spirit," by his Negro accompanist, Lawrence Brown. They were followed last of all by the unaccompanied "He Never Said a Mumblin' Word," a true folk song here entitled "The Crucifixion," compelling admiration of the artist no less than recognition of his truthful picture of forgotten singers of jubilee.

An audience swayed by his light test tone became silent at the lifting of a hand as he added encores, "Mondnacht" of Schumann after the German group, Massenet's dream from "Manon" after the French, with a "Chanson des Cerises" by the Japanese Matsuyama.

He added last of all Robinson's "Water Boy," a convict song or chantey of the chain gang, from his native Georgia.

# A Pleasant Visit to Pleasant Hill

In the Cumberlands

By LUCY B. CRAIN

"HURRY up, Cy, it is time for the game to start off!" were the first words that I heard as I drove up to Pleasant Hill Academy in the mountains of Tennessee. Cy ran and I jumped out of the car and hurried after him, hardly stopping to greet my host, for I had been in Pleasant Hill before and was thrilled by the thought of a game. When we arrived at the basketball grounds great excitement prevailed, for the Ravenscroft miners' team had just arrived and the girls, led by Peggy, were cheering lustily for P. H. A. The whistle blew and the game was on. In no time Daddy tossed the ball into the basket and the shouts, the clapping and the songs that followed were deafening. But the boys liked it and Krispy showed his appreciation by almost immediately catching the ball meant for Ravenscroft and tossing it through the hoop. Then began the burial song for Ravenscroft, but a bit too soon, for a husky miner got the ball and scored. All the cheers of Vally, Peggy and Bobby, aided by the enthusiastic teachers and the rest of the school, could not bring the ball back to P. H. A. The first quarter was over with a score of 4-4. The first half and the score was 6-4, in favor of Ravenscroft—and the game ended with poor old P. H. A. badly beaten. Now came the test. Cy looked up and smiled. Daddy rushed up to congratulate Ravenscroft and Krispy led the cheers as the joyous miners went home. "Come on, fellas, there's the supper bell. That was poor team work, Cy; but let's lick 'em good next Friday."

Cy has been six years at Pleasant Hill and he hopes to graduate this year. "And, you know, Pleasant Hill has done a lot for me and I love it," he said to me one day. "I hate to leave here, but, you know, I want to

go out and make some money so I can do something for P. H. I guess I have done something, for I have tried to help the fellas and I have played clean athletics and, you know, good athletics help a school a lot. We've got a sure enough fine lot of teachers here, and I guess it's up to us to play the game fair in school, too. But, my! you know we just hate to work. Of course, some of it isn't so bad, but when a fella like Harry has to dig in the dirt it kind of hurts his pride. But Hollis told me Harry was all grins the other night when he finished the dirtiest job in the school, and said he guessed it had done him good, and he believed, after all, he felt more like studying than he had for two or three days. But, you know, Rudolph says that when he came back this year and found the buildings all painted up and hot and cold water in the boys' dormitory he felt just like doing anything to help P. H. A. Really, we fellas are awfully proud of our school and . . ."

Just then Edward came along. "Say, did you know we were going to move into our new school building tomorrow? I never saw such a fine building and, you know, they say our new chemistry room is going to be swell. Gee, I am glad I take chemistry! But come on, Cy, it's time for the glee club."

The next morning I visited the first graders who were just singing "A ball for baby." Dr. May appeared behind me, for she had heard that Mary had the whooping cough, and sure enough she just then gave a big whoop and was hurried out of school and sent home with a note from the Doctor, telling her mother just what to do and to keep her home for two or three weeks. I asked the children if they knew who started Pleasant Hill. One little boy said Tennessee. A little girl



was sure it was the President and, after guessing Dr. May and various principals, one boy raised his hand wildly and shouted "Columbus!" But I discovered that the third and fourth grades housed in a building under the domestic science room knew better. They knew that P. H. A. and A. M. A. meant school for them.

The county superintendent came for dinner and afterwards offered to take me through the woods to Brown-town to visit a one-room school. The teacher, he explained, is a graduate of Pleasant Hill and is one of the best teachers in the whole county. On the way we met the truant officer, who told me that he couldn't begin to tell the wonderful influence of P. H. all around the country. The children have been taught the value of education and the parents are wanting to send their children; in fact, some of them went to Pleasant Hill themselves, and through this conversation I was persuaded to visit some of the homes and found a marked difference between those of children who had been to Pleasant Hill and those who

had not. They are shy if they think you are curious, but if friendly they are very talkative, and one woman told me her Minnie had learned her how to make bread and keep a home the way she was taught at Pleasant Hill. And Vally took fine care of her sister last month when she had the flu because she had learned from the school nurse how to make a bed and bathe a sick person.

But, after all, why is P. H. A. worth while? The boys and girls of the mountaineers are our finest, purest stock. They are a virile, honest, independent type who are destined to do great things in the world, and we are giving them a chance to fit themselves for the great game of life. The influence of a school church, the teaching of the fundamentals of education, a bit of the fine arts, home economics, being taught how to perform manual labor with a cheerful determination to do a good job, self-control, unselfishness and team play, as taught by athletics, all play a great part in this foundation for better citizenship.



## What Our Teachers Are Saying

Trinity School, Athens, Ala.

By MARTHA A. READ, *Teacher*

THE opening day at Trinity School is really the Sunday preceding the Monday on which school begins. Friends and patrons gather at the chapel in the afternoon of that day and welcome the teachers. Speeches are made by the principal and other members of the faculty, and the people express their joy at having the institution and their appreciation of the advantages it affords.

This year the "Welcome Meeting" was well attended and the interest of both friends and faculty was deep and genuine.

A new bell had been purchased and hung on the campus by the people, and was rung first for this event.

When an opportunity was given for any who wished to speak, to do so, it was suggested they tell the message which the bell brought to them.

One old man expressed the message in a very graphic way. Imitating the tone and rhythm as nearly as he could, he said "The bell sings, 'Miss—Al—lyn, Miss—Al—lyn, Miss—Al—lyn, God—bless—you—all. God—bless—you—all. God—bless—you—all. Listen—to—to—her—teach—ing. Listen—to—her—teach—ing. Listen—to—her—teach—ing. Long—may—she—live. Long—may—she—live. Long—may—she—live.'" The man was bent with age but his face was very attractive because of the radiant

joy and good will which shone there.

Another speaker said that the Advisory Board should work now for an automobile for the teachers so that they may be able to go about among the people more easily. He declared that the bell should be only a beginning and that they ought to do a great many things for the school.

A minister from Decatur praised the school and the teachers and said that an automobile should be purchased for every two of the teachers and a Super Six or a Cadillac should be bought for Miss Allyn, the principal. He then reviewed the history of the South since the Civil War and spoke of the place of the mission teacher in the times of the reconstruction, and also of the development of the Negro race in the United States. He said, in part, "You do not know, you cannot know how much the hardships and sacrifices mean to these white teachers who come South to work for our people. They have left comfortable, sometimes elegant homes in the North and have come here where they are shunned and often-times snubbed by people of their own race. They lead lonely lives as far as their own race is concerned. They came first at a time when the South was sulking in defeat. Four millions of slaves were shouting in freedom. Politicians came, carpetbaggers. Some came to build up government, some took advantage of weakness, poverty and ignorance. Some came to do

good, and among these moral forces were the mission teachers. They came to reconstruct human minds and characters which had been ruined by oppression. They came not because of conscription, but of their own volition. They have been more help to the economic system than anything else the South has known. Blessings on the school for its influence in the town, in the county, the state, and the nation; for the good name and the tale of educated hearts and hands it sends out."

A mass meeting was held not long since, for the purpose of raising funds with which to purchase furnishings for a new public school building, the first the city of Athens has ever erected for the colored people.

The Mayor of the city was present and spoke. In alluding to the previous status of Negro education he said, "Our hats are off to Trinity School for the help it has given to the Negroes of Athens."

And so the work of the American Missionary Association is appreciated by both races. The need of this work has not passed, however, for the white officials have begged that our school may not be closed for some time yet even though the municipality is building a school for primary grades. It is but a beginning and it will accommodate but few of the children who should have the privilege. The place of the mission school has not been filled nor can it be for years to come.

### What of Dorchester? McIntosh, Georgia

*By a New Teacher*

LONG before I had reached McIntosh, I was terribly sorry for myself, which is a species of mild pleasure enjoyed by many. One conclusion I did reach, namely, that McIntosh must be the far end of desolation. When the train stopped at the depot, I looked out and felt that the conclusion was sound.

The most striking recollection of

that day of many impressions was the intense heat. I could see it rising in little niggling waves from the sand; I could see it at work raising more blisters on the paint of the station; I could see it struggling to reduce the weight of the baggage master, who was also telegraph operator, station agent, and information bureau.

I alighted with all the pleasant an-



ticipation of a Christian martyr about to dip into a caldron of burning oil. No one was there to meet us, for no one knew that we were coming. We did not know where to go, for all directions seemed equally unpromising.



DORCHESTER SCHOOL, McINTOSH, GA.

However, after a wait of several minutes, which seemed like so many hours, we managed to secure a ramshackle Ford to take us to the school.

The farther away from the station we rode, the more firmly convinced I was, that my destination was truly at the end of the world. On both sides of a very sandy road, made worse by recent rains, marshes and swamps extended. The houses were one-room shacks from which immense crowds of children poured to stare at us and to hail us as we passed. I had begun to feel that I knew what to expect in the way of a school, when the car stopped at the last of several large white clean buildings with well-kept grounds. No one will ever know the intense joy and satisfaction that came to us when we finally realized that we had arrived at Dorchester.

Just as Dorchester Academy stood out that day to us, so it stands out in the lives of our people here.

Dorchester is more than a school in Liberty County, it is a symbol of all that is elevating, all that is good in

the lives of my people. Because of it, the people have become wiser as well as better; it has so raised them that they want education and enlightenment for themselves and for their children. They have become cleaner in person, more lovely in disposition. It has made the community a pleasanter and safer place in which to live.

We have many children here who are bright and active, possessed of a naturally noble spirit—into whose souls are beginning to come ambitions and aspirations, which their surroundings rebuke, and their very limited circumstances always seem to hamper. Their isolated situation has not only lessened their opportunities, but also narrowed their advantages until they seem few indeed. But in spite of these handicaps, a very beautiful spirit of sacrifice animates my people, for they will willingly undergo many deprivations that their children may become good, law-abiding citizens of Georgia.

It is our special business to sow the seed of good, and to sow it everywhere along life's pathway. God will



WAYSIDE CABIN, McINTOSH, GA.

take care of the harvest—and if at the right time the harvest does not appear, or if there are barren places in it, it means that we have skipped spots in sowing or have not sown seed suited to the soil.

## A New Teacher's Impressions of Tougaloo

**A**LIGHTING from the train at a bare little station; the sudden clasp of a friendly hand and greetings from a welcoming voice; a short auto ride with expectant eyes straining ahead; friendly, welcoming smiles from the Mistress of the Mansion; a bit further across the campus to cool, restful rooms; bird voices in the trees outside the windows; happy human voices under the trees not far away. A line of manly boys marching out of the dining hall at the close of the meal; a strong desire to turn around for a look at the line of girls marching out the other door. A Sunday morning procession of white dresses from dormitory to church. Gorgeous, summer sunshine—which even the thick, gray moss could not entirely keep out—filtering through the branches of tall trees.

Plainly, these were first impressions gained from a superficial view. As the days went by and there was opportunity to see into things better other matters caught the attention.

In the classroom one is impressed with the serious purpose of most of the pupils. The idlers are few. These pupils have come here because they want to learn, because they want to fit themselves for life. Many of them

work under the handicap of lack of background and former training, but serious purpose and earnest effort bring about results in spite of handicaps.

The general atmosphere of the school makes a definite impression. Ideals of outward conduct, mental habits and spiritual attitude are constantly held up in a natural, simple way which cannot fail to bring a response on the part of the pupils. Surely no hardening experiences of the outside world can entirely erase these lessons of fair play, sincere mental effort, kindness in dealing with others, trust and faith in God.

On a certain Sunday when former students came from miles around to join in a memorial service for a former dean and a dozen men and women from various localities and of different occupations told of the help and inspiration received from this man; and when the president held in his hand a whole sheaf of letters from others who could not be there in persons and read extracts from them, the curtain was lifted on a vision of numbers of homes and communities scattered over the state of Mississippi where the Spirit of Tougaloo broods daily, giving inspiration and strength.

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### Brewer Normal School, Greenwood, South Carolina

*By MISS EDITH JACOBS, Teacher*

**I** WAS glad to come back here the middle of September. It is truly the sunny South just now. We found the people much happier than for the past two years. We began to notice conditions in Washington as we came to South Carolina. In different places, where the cotton gins were near the station, we could see the big loads of cotton coming to the gins. It did my heart good for I knew what it would mean to have cotton again. The people all around have taken on a new life, cotton is better, crops in

general good; more money will mean more business, better living, more students can come.

We encourage the boys and girls to bring what they can in the way of sweet potatoes, canned fruit—and there is plenty of it—peaches, berries, figs. Some pay in money, and do house work, or work in the laundry. Many boys went North to work, but all came back, so you see how eager they are to get an education in their own school. The parents who have finished at Brewer Normal are very



anxious to have their children finish.

The people came on the first Friday I was here with the same old greeting, "Oh, the good Lord let the missy come back to us." A prayer of thanksgiving went up for all the Lord had done for them this hot summer, instead of complaints and disappointments. They talked about the good crops, and how they would pick cotton, like the old times. The Lord had seen fit to remove the boll weevil. They were not only thankful that I was there, but the things each needed were ready for them.

One old woman said, "All we need is faith in God. He will do for us

if we do our part, and now does it not show that the dear people up North are helping us poor people? God bless them." One after the other prayed, thanking God for all.

We are thankful for the supplies for the hospital. It is about finished, but not paid for. We are sure people will pay now. There will be a great deal of charity needed for the people who come to the hospital to be cared for. It is a neat building outside and inside, and many of the girls are ready to go into training. I am so pleased the Lord let me come back for another year of service. I want to do more in every way.

### Peabody Academy, Troy, North Carolina

By JAMES K. HILYARD, *Principal*

**P**EABODY ACADEMY is located in the heart of a Negro population and is the only school for colored people in this section. Montgomery County, in which the school is located, is one of the poorest in the state. It is a very backward county whose modes of living are such as to warrant the urgent need of Christian institutions such as we are trying to conduct here. Just seven miles from Troy is located a mission school for white children, and the need of such training is equally urgent for both races.

We are facing a difficult year at Peabody. The school is now a state accredited standard high school; it is the only school of its kind for colored children in eight counties. We have a large problem before us in trying to administer to this group of people. Our expenditures have been cut to the bone, and yet we shall need the help of all of our friends in order to keep the school out of debt.

Yesterday I was at a community up in the mountains where we have a small mission church, and as I was talking to that group of people and noted their sincerity, their eagerness to become better Christian men and

women, the thought came to me that if the people at home could know these people among whom we are working, as the workers in the field do, they would put forth even greater efforts to increase the usefulness of these Christian missions.

We are making special efforts to complete our fund for the building of Carolina Hall, a new dormitory to replace Cooper Hall, which was destroyed by fire a few years ago. At present we are without a dormitory for boys, and we have had to turn away many young men this year for want of accommodations.

Today our less fortunate friends in Africa at the Angola Mission, directed by Rev. and Mrs. H. C. McDonald, are waiting to hear the call of those who will share with them the necessities for that abundant life which Christ came to earth to give. The pupils of Peabody have heard their call. They are now engaged in a candy sale in behalf of the Angola Mission. At a recent chapel service conducted by the principal the cause was presented and every student pledged his support. Already candy amounting to more than seventy-five dollars has been sold and the enthusiasm seems to be in-

creasing daily as these children, with untiring efforts, run to and fro with their boxes of candy.

Shall we not appropriate the lesson of this enthusiastic body of students to our institutions? We can face the future of Peabody Academy with no worthier hope than that it will continue as an agency through which may be realized a bond of sympathy for all the children of the earth who are loved alike by Christ. Then shall they

who stand upon Inspiration be mindful of these still sojourning in the valley.

We hope that our many friends will pray for the work at Troy and keep our needs in mind, so that this work can reach out into larger fields of Christian service. The workers in the field are doing all in their power to bring Christian sunshine and hope into the lives of these people, but we need your encouragement and help.

### Indian Missions, South Dakota

By W. B. PINKERTON, *Superintendent*

HAVE you ever thought how the home is the cement of our social structure and the very foundation head of our national spirit and our patriotism? In our sense of the word, the Sioux Indian has no home. His language has no such word. As one travels over their land, he discovers how real and general is this fact. How often I see a log or even a frame house, the door padlocked, no soul about, little sign of industry or of the accumulation that shows thrift, some one's tepee house to which he returns on occasion, but which is not his home. There is too much cynical disbelief in the inherent capacity of the Indian to do anything worth while. As I passed out of a store, hardly more than a stone's throw from a large mission school, a day or two ago, I chanced to hear the remarks of three men, a full-blood Indian, a mixed blood, and a white man.

These men were saying, in effect, that the Indian does nothing; doesn't even make a garden. I challenged their statements. I said I have today seen a full-blood Indian's farm of sixty acres of good crops, another of forty acres. It is not true that no Indian works or succeeds in his work. Their capacity compares well with the white men's. They need a motive, example and leadership. Given these, they show results, and to say otherwise is rank injustice. Just one or two instances:

Joe S. is a young, recently married, full blood. He has fifty acres of corn, twenty acres of oats, an acre and a half of potatoes, ninety chickens, old and young, two milk cows, twenty-three other cattle, four hogs and twenty young pigs. His wife cares for the garden and has ten varieties of vegetables. The house is well kept and the house yard is neat.

Mr. and Mrs. P. are mixed bloods. Their farm record this year is as follows: speltz, forty acres; corn, seventy-five acres; alfalfa, thirty acres; potatoes, one-quarter acre. They have seven sorts of vegetables in the well-kept garden. They milk eight cows and sell from twelve to fifteen dollars worth of cream per week. They have one hundred and sixty pigs, seventy-five hens and one hundred and sixty little chicks; not bad, is it? It is true that too many of the Rosebud Indians are of a different sort; too many loaf; too many wish to sell their land, to live high on the proceeds for a time. Work is not popular. It is said that the phrase "milking cows" has become a matter of derision all over the Sioux country.

I cling to the hope that a good portion of this generation can be taught thrift, the dignity of labor and the worth and greatness of the opportunity that is theirs, and so be helped to get a real hold of life in this new civilization into which they have so suddenly come. I feel that the habit of



serious and successful endeavor in material things will furnish a necessary basis for spiritual development, and to that end I have interested myself in their industrial condition. I am trying to gather about me a group of native men who will see the situa-

tion as I see it, and be willing to face it; if it be necessary, the laughter of their fellows for "milking cows," or for doing other work which will show them to be men of fibre, men out of whom and out of whose service a needed leadership may emerge.

### Albuquerque, New Mexico

By MISS FANNIE M. ISHAM, *Teacher*

GREETINGS from Rio Grande! School opened, after holding our State Conference of Spanish-American workers, the last week in August, a meeting which proved very helpful and inspirational. At Menaul, Mr. Walker said, "We have arms and legs sticking out," because of the overflow; and it has seemed somewhat so to us, as we were unable to use the old farm house for a boys' dormitory. So we have been compelled to limit our number of boys to what we could put into one large and one small dormitory room in Heald Hall. The main floor has our schoolrooms, and the basement has workrooms for boys, coal and other necessary supply rooms.

If you find an unclaimed school building, please send it along, as we can make good use of it, and turn the entire Heald Hall into a boys' dormitory. It seems to be easier to get boys than girls, and in that way our accommodations for them are al-

ways crowded. We encourage the sending of girls, as we feel that co-education makes friendships and interests above the wild life of the mountain ranges.

This year we have several families that have sent all children of school age. What does that mean? It seems to me to mean that they are reaching the point where they feel if the school is a good thing for one the whole family should have the same privilege.

You may know that Rev. Myron F. Fifield has come as our principal, and perhaps you would like to hear something about him. I assure you he is a man who is not afraid of work; ever since he arrived he has been trying to do three men's work. Day by day, I can see new ways in which he is making use of his boundless energy and fertile brain. It is also touching how, when we are discussing deep problems, he will suddenly bow his head and tell it all to the "Master who knoweth all things."

"We deprecate any attempt made under the cloak of religion and in the name of a false pacifism to deny the support of the churches to the well-being of our army and navy. To the churches and to the Government the religious welfare of the men must be a primary concern. For that reason chaplains of the different denominations are commissioned. They minister to the religious needs of the men. They care for their souls. They bring to them the word of God; and refresh and renew their spirit. From out of their work come peace, strength of character, fidelity and fitness for the obligations of individual and social life. As General Pershing has stated: 'Religion contains the secret of and impetus toward clean living. Therefore, a steady effort is made to put the hearts of men into right relation to God.'

"The Government and the churches, working together in the belief that it is the soul that makes the man, will most effectively extend the blessed mission of America both at home and abroad."

# THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for November and for the two months of the fiscal year to November 30th.

## RECEIPTS FOR NOVEMBER

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922.....	\$17,392.93	\$8,312.09	\$7,639.51	\$33,344.53	\$4,507.04	\$37,851.57
1923.....	18,872.01	7,044.67	8,549.00	34,465.68	5,173.16	39,638.84
Increase.....	\$1,479.08	.....	\$909.49	\$1,121.15	\$666.12	\$1,787.27
Decrease.....	.....	\$1,267.42	.....	.....	.....	.....

## RECEIPTS TWO MONTHS TO NOVEMBER 30

### Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$30,401.47	\$11,592.42	\$1,364.03	\$43,357.92	\$9,930.92	\$53,288.84
1923-24.....	31,410.63	11,318.03	1,226.26	43,954.92	13,104.13	57,059.05
Increase.....	\$1,009.16	.....	.....	\$597.00	\$3,173.21	\$3,770.21
Decrease.....	.....	\$274.39	\$137.77	.....	.....	.....

### Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$619.92	\$259.80	\$7,677.86	\$8,557.58	.....	\$8,557.58
1923-24.....	393.27	794.00	10,189.66	11,376.93	.....	11,376.93
Increase.....	.....	\$534.20	\$2,511.80	\$2,819.35	.....	\$2,819.35
Decrease.....	\$226.65	.....	.....	.....	.....	.....

## SUMMARY OF RECEIPTS TWO MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available on Appropriations.....	\$53,288.84	\$57,059.05	\$3,770.21	.....
Designated by Contributors.....	8,557.58	11,376.93	2,819.35	.....
TOTAL RECEIPTS TWO MONTHS.....	\$61,846.42	\$68,435.98	\$6,589.56	.....

## THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

### RECEIPTS FOR NOVEMBER, 1923

Income for November from Investments.....	\$7,804.84
Previously acknowledged .....	3,350.26
	<b>\$11,155.10</b>

### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



## THE CONGREGATIONAL CHURCH BUILDING SOCIETY

"Money is a curse," we say, as we see a fortune amassed by some shrewd but ruthless financier being squandered by his son in reckless dissipation, wasting not only the money but his own life.

\* \* \*

"Money is a blessing," we say, when pay day comes around, and the salary check is in hand, and we can pay the rent, and the coal bill, and the butcher, the baker and the candlestick maker.

\* \* \*

"Money is a curse," we say, as we see the mad rush of many for dollars, throwing conscience and honor and justice to the winds that they may grasp the glittering prize that seems within reach, so that they may be reckoned among the rich.

\* \* \*

"Money is a blessing," we say, when it gives us books to read, and clothes to wear, a cozy home and a lovely garden, and a good Ford car for vacation travel, and a bank account big enough to pay for the cost of the trip.

\* \* \*

"Money is a curse," we say, as we see the swollen dividends of the very rich who get an income of twenty, forty, fifty per cent on their investments at the expense of the common people, or when we see the heaped-up fortunes of multi-millionaires which gives them power to control courts and legislatures and evade the law, and obstruct the welfare of the poor.

\* \* \*

"Money is a blessing," we say, when generous-hearted people who have prospered give great sums for hospitals and schools and relief agencies and ministries of mercy, and count their wealth but as treasure which God has entrusted to them to use as his stewards to better and bless mankind.

\* \* \*

The fact is, money is both a blessing and a curse. Like fire, it is both friend and foe. The fire may cheer and warm, and give driving power for your work.

Or it may blister, and burn, and devour you.

Like water, money is both a good servant and a tyrannous master. The water may refresh you, quench your thirst, and drive the wheels of your mill.

Or it may buffet you with terrible waves, sweep you away with its flood, and drown you.

Money, if not gained aright and used aright, may deaden the heart, and shrivel the soul and spread its blight far and wide in society.

But money, if worthily gained, honestly won, diligently worked for, thriftily saved, and conscientiously used in the unselfish service of humanity and in the effort to transform this troubled world into a Kingdom of heaven is an immense blessing.

Has God confided to your care some of this earthly treasure? What will you do with it? Your answer will reveal your character.



PLYMOUTH CHURCH, DETROIT, MICH.

## Plymouth Church, Detroit, Michigan

By REV. R. W. BROOKS

**T**HIS young church, three years old, came into being because of the great migration from the South, which brought thousands of colored people to our Northern cities.

In May, 1919, this church was organized by a small group of Congregationalists among these people looking for future homes in Detroit. The present membership is about eighty per cent migrant Negroes who have recently come North. We have been able to bring into our fellowship about twenty per cent of others, drawn from the ranks of those already here, because of the appeal of our type of service.

Our present equipment is far too inadequate. The building to the right is where we worship. It is a small frame building, as you see from the

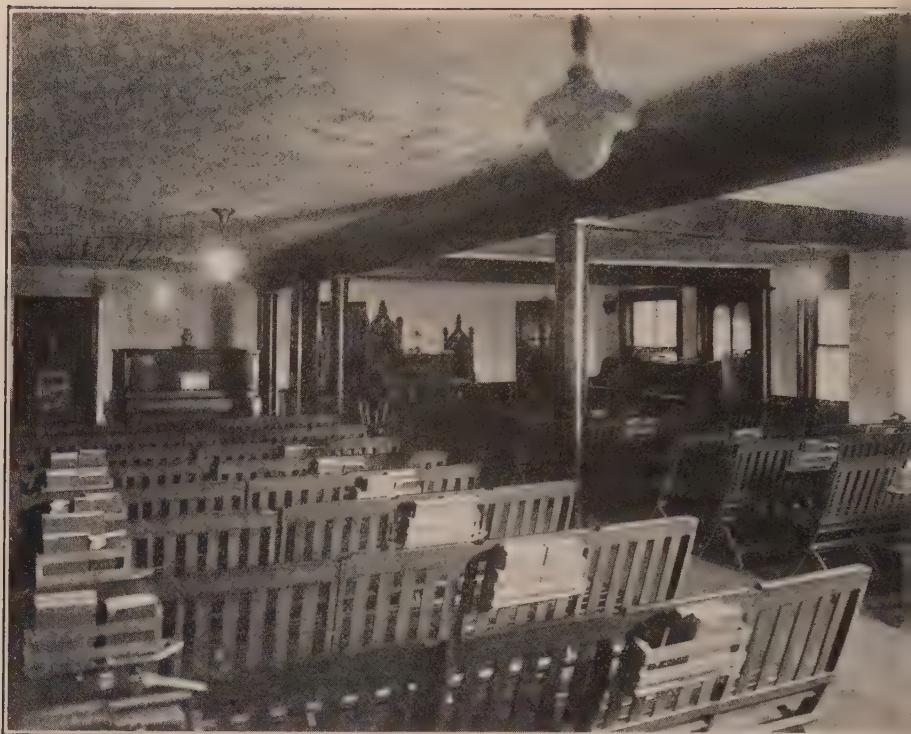
picture. The lower floor was changed into a church auditorium, with a seating capacity of about 160. We have a present membership of 170, leaving no room for visitors.

The upper floor of this building is occupied by a family as living quarters.

The building to the left is a two-story brick building, which is not used as a parsonage, but is used as a parish house. The lower floor of this building and its basement are used as Sunday School class rooms. Church entertainments, the pastor's study and office, all social features of the church, and the mid-week prayer service during the winter season, are held on the lower floor of this building.

On the second floor there are four bedrooms; one of which is occupied





PLYMOUTH CHURCH, DETROIT, MICH.

by the parish worker, and the other three by working girls of this community.

The greatest need of Plymouth Church at present is an adequate auditorium. Detroit is indeed the dynamic city, not only along material lines but spiritually as well. Her colored population is now approximately fifty-five thousand, with a constant increase. Congregationalism is greatly needed here among our people. We are hoping to double our membership this year. With the proper equipment the Detroit Church will, in the very near future, have a membership of one thousand.

The opportunity for service among the migrant Negroes who come north is very great. Some of them have been students in the schools and colleges we have maintained in the south. Some of them have been members of our colored churches in their old home towns. Many more of them have been members of Methodist or Baptist

churches which are so numerous in the south. Our type of church appeals to all these, for it is more quiet, more sane, and less noisy than some of the forms of religion they have been accustomed to. The transition to the north makes it easy for them to cut loose from old associations and form new church connections where the services are less emotional.

In many northern cities these newcomers from the south rejoice in the warm welcome they are receiving from our Congregational groups. We wish to minister to their better life in every way. The religious life, the social life, the physical life, and the mutual life are all to be helped by us.

Perhaps the natural habitat of the colored man is in the South; but as was once said, "We confront a condition and not a theory." Many thousands of them are massed in our northern cities, and it is our privilege to give them the hand of Christian fellowship and help.



CONGREGATIONAL PARSONAGE, CURTIS, NEB.

## Sheltering Both Church and Pastor

By ALFRED E. RANDELL, D.D., *Jamestown, N. Y.*

THREE vital considerations make the work of parsonage building imperative. Its relation to one of the fundamental functions of the Christian church is one of them. Our factories, our fine hotels, our office buildings are most frequently built by men who do not need the dividends so much as to express their enterprise. They have homes to shelter them, and food and clothing sufficient for all their needs. There is in every normal man the desire to achieve, to accomplish, to create. That desire must have an outlet. These buildings are witnesses to something within man.

Similarly the rude shrine of the native African, the elaborate temples of the Japanese and Hindoo Buddhists, the mosques of Mohammed, the cathedrals of Europe, and the churches and sanctuaries of our own land, are bearing constant witness to the spiritual nature of man. We have been saying in various languages,

through the symbolism of sacrificial rites, architecture, painting and music,—"We believe that we are akin to the great Creative Spirit of the universe; that we can approach him; that he hears us and understands us, and deserves our worship and praise."

Now it is just because the Church Building Society is interested in helping to build these permanent monuments that bear constant witness to the spiritual nature of man and his kinship with God, that it can also properly lay siege to our hearts and pocketbooks in behalf of its parsonage building work. The two are legitimately married. The church and the home stand or fall together.

No church is stronger than the homes from which it draws its membership. Where are the churches that must be endowed if they are to continue their work? We shall find our answer in those portions of our large cities where expanding commercialism



has encroached upon the residence districts till the palatial homes of a former generation have been transformed into two by four apartments, and homes have disappeared.

Furthermore it can hardly be out of place to remind ourselves of the larger outlines of this problem. The home life of our beloved America has been battered and assaulted by the ugliest influences in modern civilization. The modern novel, the modern sex play, and frequently the modern newspaper work havoc with our cherished ideals. Already we have one divorce for every nine marriages. Divorce has increased three times as fast as the population for the last fifty years. Industrialism is drawing an increasing number of women into its activities. The disintegrating effect of these influences upon American home life is so great as to warrant the declaration that the maintenance of a happy normal Christian home is at once the most sacred and effective contribution

that can be made to the task of making America an ideal commonwealth.

It is a sacred privilege to help build a church to shelter a worshipping congregation. It is also a sacred privilege then to safeguard that investment, and multiply its cohesive influence by building the home which shall shelter the minister's family.

Every church ought to be able to point to a commodious and comfortable dwelling place in which its most prominent representative may have the chance to bear witness to the sanctity, beauty and nobility of a Christian home. Under such conditions the parsonage may come to symbolize for the community the churches' faith in the validity and ultimate worth of a Christian home.

Build well your churches; each with  
towering spire

Proclaiming man's most noble aspiration.  
Lay out your class rooms, chancel, nave,  
and choir,

Wooing the toilers thus to adoration.  
But these alone will not suffice to sound

The full-toned message of  
redeeming grace,  
Till by their side the parsonage  
is found,

Not less a home because a  
holy place.

The second consideration is that of the economic interests involved. The economic crime of Protestantism is that of permitting large numbers of college and seminary trained men, who have become experienced leaders, to face the alternative of finding more lucrative employment in some other profession or endure the rigorous discomforts of an increasing poverty. Many of them go. An increase of from five hundred to fifteen hundred dollars a year might have retained them in the profession where they are so greatly needed and in which they themselves



MT. HOLLYWOOD PARSONAGE, LOS ANGELES



would be rendering their happiest and best service. A parsonage constitutes just that kind of an increase. It is not unusual for our men in the large cities to be compelled to pay a thousand dollars

a year as rent where the church does not own a parsonage.

Furthermore, labor turnover is a costly item in any trade or profession. The writer's first charge was a city mission church. He was compelled to move three times during the five years of his pastorate there. Once because the rent was raised to an exorbitant standard, twice because the property was sold. When a call came to a church paying a smaller money salary, one of the factors that entered into the decision to accept it was the prospect of being able to live in a comfortable parsonage, safe from the avarice of landlords and the uncertainties of the real estate market.

A pugilist, getting ready for a prize fight, lives under costly supervision. He is insured against accidents and ill health. He is not allowed to indulge in any dissipation. The

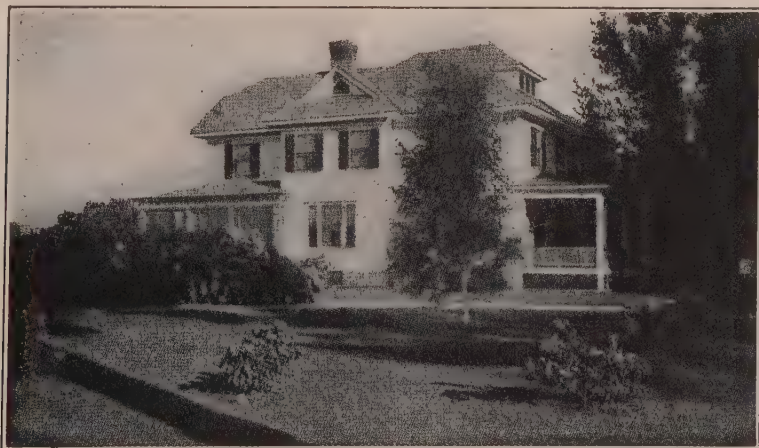


PARSONAGE, EAGLE BUTTE, S. D.

The minister's salary is the largest item in the expense budget of the average church. The quality of his service to the community will depend quite a little upon the happiness and tranquillity of his home life. If he is expected to withstand exposure to the terrors of house hunting, and the mercy of an acquisitive landlord, he cannot do his best work. The nearly three thousand Congregational churches without parsonages ought to have them as soon as they can be built.

There is a third consideration that calls for brief mention. The discriminating donor gives where he has good reasons for believing that his money will be used by people who are skilled in the art of getting high service from the gift. Who are these men and women who become the beneficiaries of the parsonage building funds of the Con-

President of the United States is also too valuable a servant not to be provided with his own special physical director. The ministry calls for fine-grained men. Many of them are highly strung.



PARSONAGE, HATFIELD, MASS.

gregational Church Building Society? Deacons, trustees, superintendents of Church Schools and numberless other Christian men and women who are earnestly grappling with the problems of church life. Then there are the ministers, whose professional modesty is disclosed by the fact that a larger percentage of their sons win a merited place in "Who's Who" than those from any other group. Charles

Evans Hughes and Woodrow Wilson were both products of Protestant parsonages. Whether the statesmanship of the one or the moral idealism of the other makes the stronger appeal to us, no one can say that money invested in building homes to shelter the families from which come so many strong and conscientious leaders is not paying a good interest on its investment.



## Avoid Dangerous Mistakes

THE time to correct blunders is before they are made. When a church is about to build it should take the utmost care to avoid errors which may later prove costly or even disastrous.

One of the commonest mistakes is the acceptance of a poor site for the proposed new house of worship. Some prosperous friend (perhaps with the desire to boom real estate in that neighborhood) offers to give a lot, which, although it is not otherwise a desirable site, is thankfully accepted. Or the church, feeling poor, buys a cheap lot in an inconvenient location, rather than pay more for a thoroughly desirable site. Such action has often doomed a church from the start to a weak, dwarfed, hopeless existence. The growth of a church has often been retarded twenty or thirty years by such a mistake. Select always the finest, most accessible and most attractive location for your church.

A second mistake sometimes made is the failure to secure proper title to the property. It is surprising to discover how many churches have but doubtful ownership of their property. They failed to secure incorporation, not realizing that an unincorporated church is but a loose aggregation of individuals and not a legal entity. Or they accepted title from some generous but mistaken friend who gives the lot in a deed containing a restriction which cripples the church in all its future work. The church whose deed

shows that the land was given to be used "for religious purposes only," otherwise it is to revert to the heirs of the donor, has no real ownership of its supposed property. It has only a long-time lease. If it builds a \$50,000 meeting house on that land, it will lose it all if it attempts to move, unless all the heirs waive their claim. Accept no deed with hampering restrictions.

Another initial mistake which is apt to give great trouble later is the failure to secure a thoroughly good church architect to draw the plans and specifications for the new house of worship. Perhaps the young church feels poor, and the cost of such a professional expert looks like an extravagance; a neighboring contractor and builder will do well enough. That accounts for the multitude of hideous, unchurchly, inconvenient and unworthy church buildings which all denominations lament. A good architect, familiar with the great styles which ought to be followed, qualified by training and experience to adapt the building to the various uses which are required of it, is the best economy in the end. Money spent on the wrong sort of building is money thrown away. Expert assistance in so important a matter means money saved. All denominations are now waking up to the importance of securing church buildings that are noble, true to type, well adapted to community service, worshipful. And this means that a good architect should be secured.



# Dedication of a Pulpit Lamp

By WILLIAM DANA STREET, D.D., *White Plains, N. Y.*

*Dr. William Dana Street, of the Westchester Church, New York, has recently dedicated a beautiful lamp which hangs over his pulpit in White Plains. It was the gift of Mrs. C. F. Jewell, a member of his church, and bears the inscription:*

*"To the memory of Collin F. Jewell, 1856-1922  
And his daughter Violet 1895-1920"*

*The lamp harmonizes beautifully with the pulpit and lectern. Many will be glad to see the service used in its consecration.*

## Service of Dedication

*Hymn—"Hushed was the evening hymn."*

*Responsive reading.*

Minister.—For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest; until her righteousness go forth as brightness, and her salvation as a lamp that burneth.

People.—And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name.

Minister.—I have ordained a lamp for mine anointed.

People.—For thou art my lamp, O Jehovah; and Jehovah will lighten my darkness.

Minister.—Thy word is a lamp unto my feet, and light unto my path.

People.—The commandment is a lamp; and the law is light.

Minister.—The spirit of man is the lamp of Jehovah.

People.—Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

*Hymn—(One verse)*

I heard the voice of Jesus say,  
I am this dark world's light;  
Look unto me, thy morn shall rise,  
And all thy day be bright,  
I looked to Jesus, and I found  
In him my star, my sun;  
And in that light of life I'll walk,  
Till traveling days are done.

*Dedication sentences—(To be read in unison)*

That hours of worship in the House of God may be radiant and joyous,

**We dedicate this lamp.**

That as the light shines upon the pages of the Bible, so God's Truth may enlighten our darkness,

**We dedicate this lamp.**

That this church may be a light-house for Christ in this community,

**We dedicate this lamp.**

That the light of the Gospel of Jesus Christ may shine unto the uttermost parts of the earth,

**We dedicate this lamp.**

That we may keep the holy memory of Christ's servants in whose name this gift is made,

**We dedicate this lamp.**

*Prayer of dedication*

*Response—(To be sung by all)*

Send out thy light and thy truth, let them lead me;

O, let them lead me to thy holy hill.

Send out thy light and thy truth, let them lead me;

O, let them bring me to thy holy hill.

O, let them lead me, O, let them lead me;

O, let them bring me to thy holy hill.

**The Church Ideal:** "A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a power for God throughout the world; and an unfailing spring of inner refreshment and strength, free to all who come."

# THE CONGREGATIONAL EDUCATION SOCIETY

## A Useful Series of Stories

By HERBERT W. GATES

THE Junior leader was trying to answer half a dozen questions at once as the eager group of youngsters who were getting up a program for the next meeting sought her advice. One of them was particularly insistent to know where he was to find a good story about a church, for that was his part in the program.

"I hunted through everything we have at home and I can't find anything about building churches," said he.

"Try this box and see what you find there," said the leader, handing him a square pasteboard box about half full of pamphlets.

The boy quickly emptied the contents out upon a near-by table and began his investigation of the pamphlets. It was soon evident that, whether he was finding stories about churches or not, he was certainly interested.

Before long he gave a shout—"Gee! here's a dandy! Just what I need." He had come upon the story "Tried by Fire" in Volume 4 of the *Here and There Stories*. It tells of a small boy and his sister left alone in their prairie home when a grass fire swept down upon them and of how their unselfish efforts to save the near-by church at the cost of their own home made friends of rough men and turned them from opposers to supporters of the work.

The busy pastor of a large church, who was in the habit of telling a story or preaching a children's sermon each week to his Junior members, was getting hard up for material, when a

friend asked him if he had ever heard of the *Here and There Stories*. He promptly wrote for information and received a sample with the story of "A New Giant Killer." It fitted nicely into the series he was planning on David and he at once subscribed for the stories and has found them a splendid source of material.

A Sunday School teacher who wanted fresh material for illustration of the lessons also heard of this series as containing many good missionary stories. He sent in his subscription, liked what he received, spoke of it to many of his friends and has received their thanks.

The *Here and There Stories* were started in 1914 by the Woman's Board of Missions as a foreign missionary series. After three years the Woman's Home Missionary Federation joined with the W. B. M. and the series was enlarged to include twenty stories each year, equally divided between home and foreign subjects. About two years ago the Department of Missionary Education of the Congregational Education Society took over the publication in cooperation with the women's organizations.

The foreign missionary series is edited by Miss Ruth Isabel Seabury and the homeland series by Miss Edith Scamman. Miss Scamman has recently been obliged to resign her editorship on account of other duties and, beginning with the February, 1924, number, the editorship of the homeland series will be taken by Miss Mary C. E. Jackson, 14 Beacon Street, Boston.

When one considers the really fine



quality of most of these stories and the absurdly low price at which they are sold it seems strange that the subscription list is not much larger than it is at present. For twenty-five cents the subscriber receives two numbers each month, except in July and August. The stories deal with the experiences of other boys and girls of various lands and races and are useful in a great variety of ways. The Juniors and older Primary pupils enjoy them greatly. Many parents have found them exceedingly helpful for the home story hour, while teachers, leaders and pastors are finding them helpful in such ways as are suggested above.

Subscriptions may be sent to the Department of Missionary Education, 14 Beacon Street, Boston, Mass. Enclose twenty-five cents in stamps, write name and address plainly and enjoy the results.

A file of the back numbers has now become much more valuable through the preparation of an Index to Volumes I to IX. This index covers more than one hundred and fifty stories, classified by author, title and subject, and makes it possible for one to find material to illustrate almost every phase of our missionary and educational work. This Index sells for fifteen cents. A file of these first nine volumes, with the exception of a few numbers in the earliest volumes that are out of print, together with the Index, will be sent for two dollars as long as the supply lasts.

We doubt if it is possible to secure, for anything like the same amount of money, a more useful supply of story material for missionary education.

#### The Child and America's Future

Mr. Stowell's book with the above title is proving a good seller and a valuable addition to the literature of home missionary work. A series of outlines for young people's discussion groups has been prepared, centering about this book, with references to illustrative literature issued by our various homeland societies. This se-

ries was published in *The Wellspring*, our Congregational young people's paper, October 28-December 2. A good many young people's societies and organized groups made use of them, as evidenced by the requests for the supplemental literature.

In order to meet the need of those who failed to discover this series while it was appearing in *The Wellspring*, it has been issued in mimeographed form and may be secured, together with the Leader's package of literature, as indicated below.

This set provides material for six interesting and suggestive meetings. The topics are (1) *America's Greatest Asset*; (2) *Saving Young Bodies*; (3) *Child Life and Play*; (4) *Education in a Democracy*; (5) *Christian Nurture for the Children of America*; (6) *The Child and America's Future*.

Each outline contains suggestions for appropriate hymns, scripture readings and questions for discussion. These are so chosen as to lead up to practical results in the work of the local church, the community and the nation.

The literature issued by our societies and included in the Leader's package is so chosen as to provide illustrative material drawn from our own fields of work. This literature may be distributed in advance to various individuals as material for reports.

To secure this series send fifteen cents to the Department of Missionary Education, 14 Beacon Street, Boston, Massachusetts. Ask for the Young People's discussion outlines on "*The Child and America's Future*." If you desire a copy of the Interchurch World Survey in two volumes, in addition, send thirty cents, instead of fifteen. This survey contains many useful facts, diagrams and information useful in making up programs.

#### Helps for the Missionary Superintendent

Our Department of Missionary Education is gradually building up its stock of helpful literature for leaders

in the missionary education work.

The basic handbook, *Principles and Methods of Missionary Education*, was first issued about three years ago and is now in its second and revised edition. It is intended for pastors, superintendents and other leaders and deals with the general outline of a missionary education program for all departments and all ages in the church. It contains a selected list of the best books on missionary education methods.

#### World Service Plans

Early last fall several more pamphlets were issued which combine to make a very helpful series for leaders in various departments.

*World Service Plans for Young Children* is a sixteen-page pamphlet describing available materials and practical methods for the Cradle Roll, Beginners and Primary departments. A companion pamphlet, *World Service Plans for Juniors*, does the same for boys and girls of from nine to eleven years of age. Some of the subjects treated are Plans for Organization, Poster-making, Dramatization, Giving, Handwork, Stories and Story-telling, with suggestions as to sources of material. At the end of each pamphlet is a list of books and other publications.

#### The Church Training Institute

Among all the various plans for reaching adults the Church Training Institute has been found one of the most effective, especially for men. This agency has been variously named the Church School of Missions, Church Training Night, Religious Education Institute and many other titles. After considerable discussion we have decided upon the name Church Training Institute as best describing the plan we have in mind. It is for the purpose of training church members and attendants into a better knowledge and appreciation of the church and its work in the community, the nation and the world. It is an institute in the sense that it con-

templates a series of meetings definitely related to one another in a unified plan and with a general aim running through the whole.

To aid pastors and leaders wishing to organize such Institutes the Department has issued a pamphlet under this title in which are given practical suggestions as to the plan itself, the program of work, and methods of organizing and conducting the Institute.

Detailed suggestions as to methods of conducting study groups, program meetings, publicity and promotion, and the like, are included. Then follow two or three pages of examples, brief reports of the plans carried out by successful schools in different types of churches.

In a separate supplement are given lists of books on methods of work, texts for study, sources of illustrative material and the like. This supplement will be revised each year and kept up to date.

#### Congregational World Service Program

At the request of some of our State Superintendents, the Department of Missionary Education has prepared and the Commission on Missions has published a series of six programs designed for use in assembly periods of such Church Training Institutes. These programs present six different aspects of our Congregational work: Healing, Teaching, Home-making, The Ministry of the Church, Religious Education and Our Partnership. Each program pursues some different plan of presentation which aims at the participation of as many different persons as possible. Reference is made to literature issued by our home and foreign missionary societies from which illustrative material may be gathered.

For the convenience of those wishing to use the programs, all of this material has been collected by the Department of Missionary Education and will be furnished in a single package for twenty-five cents. This charge is necessary to cover the cost

of some of the material which is not for free distribution.

### The Young People's Share

Another helpful piece of literature is a pamphlet issued jointly by the Department of Missionary Education and the Commission on Missions, in which are described various methods and plans by which young people may share in the Every-Member Canvass of the local church.

This enterprise is proving to be one of the best possible projects in missionary education. It serves to bring the young people face to face with a real situation in the life of the church. There are problems presented to the solution of which they can make a real contribution and through which they may be admitted to a very real share in the administration of the church work.

In one church in New England the boys and girls of the Intermediate grades began some time ago to study the work of some of our homeland boards. They sent for material, read the literature furnished them, made posters, worked out programs for presentation before the school and the church and made a decided impression upon many adults who had been comparatively uninterested.

### World Service Schools

We are glad to report a steady increase in the number of schools enrolled as World Service Schools. The new plan is meeting with favor, although, like every new development, it takes time for some to understand it.

It may be helpful to repeat here the answers to some questions that have been asked in numerous letters.

The World Service Schools plan is not another, in addition to the former so-called chart plan. It is the continuation and development of that plan. The chart plan has been in use for three years and it was necessary to find some new device for the sake of variety, if for no other reason.

There were other reasons, however.

The chart plan contained three grades based upon one set of requirements. This never worked out very well. It is impossible to grade all the schools of the country upon a single set of requirements. The new plan substitutes Merit Seals for definite achievements in place of the grades.

Some have seemed to feel that the new plan is more complicated. As a matter of fact it is more simple than the other because more flexible and so more readily adapted to the needs of different types of school. It can be carried through on the basis of nothing more than a monthly program, using the missionary materials furnished by the boards to enrolled schools, or it can be developed into a rich and intensely interesting program of activities that will put new content and meaning into the whole program of the school.

One leader announces that he has found in the words that adorn the medallions around the border of the certificate the themes of nine different original programs for the school. He has assigned one of these to each of as many classes to construct a program that shall illustrate how we, as Congregationalists, are sharing in the Teaching, the Healing, the Evangelizing, etc., of the world. We shall be glad to note results.

We have also received from another school the first piece of work submitted for the Merit Seal for Original Work. It is a dramatization of the story of Joseph Neesima and a fine production. Moreover, the story of how it came about is worth fully as much as the production itself, for it illustrates what missionary education can do in the way of developing leadership.

A sixteen-year-old boy became interested in the possibilities, took the foreign missionary program material to look it over, and decided that the story of Neesima could be made into a play. He asked for a fuller story that he might read.

The next Sunday morning found



him, with two or three of his chums and the pastor of the church gathered about a table an hour before church time, talking over the story and trying to decide how it might be dramatized. As they talked they were getting more and more into the heart of the thing and, when the play was finished, it was a genuinely spiritual interpretation of the life story of a great man.

Incidentally, this boy decided that several things were needed in that church school, such as a missionary bulletin board, a pantagraph with which to enlarge pictures for posters, a Japanese stamp collection and a reflectoscope. The leader writes: "That boy has his pantagraph, with which he has made a poster, which you will get soon, the bulletin board, the stamp collection, and the only reason he hasn't the reflectoscope is that he has changed his mind and decided that we had better have a moving picture machine."

#### Home Mission Study Texts for 1924

Advance reports of the texts and other materials show that the home mission study program for 1924 will be rich and varied.

The general theme is to be *The Way of Christ in Race Relations*.

For the advance study book Dr. Robert E. Speer has written a basic study of the world-wide problems of race and a treatment of our American race issues against the background of the world movements of which they are a part. This book will bear the title *Of One Blood*. It treats of the origin and nature of race; the idea of race superiority; the good and gain of race and its evils and abuse;

the relations of race to color, climate, nationality, language, sex and religion. The author then deals with the various proposed solutions of the race problem and especially with the Christian solution.

Miss Dorothy Giles, Assistant Editor of *McCall's Magazine*, is writing a shorter and more popular book consisting of a series of biographical studies of great racial leaders in America. This book will abound in concrete illustrations.

For Intermediate groups Mrs. Margaret F. Seebach, a well-known writer for young people, is writing a series of stories of leaders representing various racial groups. The list includes Prof. George W. Carver (Negro), Rev. Teizo Kawai (Japanese), Prof. C. M. Panunzio (Italian), Mr. Peter Halenda (Slav), Mr. Loo Lin (Chinese), Madam Barakat (Syrian), Rev. A. C. Gonzales (Spanish-American), Dr. Steiner (Hungarian).

Junior leaders will have for their use the second volume in the *Better America* series, written by Miss Mary Bardeleben, Instructor in Bible in the Department of Religious Education of the University of Oklahoma. The theme of this book is to be "how many people of many races have helped in the making of a better America."

*Picture sheets and Primary Picture Stories* will be issued in line with the general theme. It is hoped that a plan may be adopted by which the *Primary Picture Stories* may be issued in a better quality than heretofore, thus giving pictures that will be worth framing and preserving.

### MONTHLY COMPARATIVE STATEMENT

November, 1923		This Year	Last Year	Increase	Decrease
Contributions .....		\$8,526.00	\$9,697.00	.....	\$1,171.00
Legacies .....		162.50	.....	\$162.50	.....
Six Months from June 1, 1923		This Year	Last Year	Increase	Decrease
Contributions .....		\$41,448.00	\$39,098.00	\$2,350.00	.....
Legacies .....		7,406.34	16,892.00	.....	\$9,485.66

# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## The Diggings of a Tablespoon, or What Three Hundred Dollars Can Do

By HELEN WILCOX, S.S.S., '23



READY FOR  
SERVICE

HAVE you read the statistics concerning the amount spent for luxuries by the people of this country? Have you said, "What a shame it is," and lamented that the money was not spent for a better end? Then it may be cheering to know what \$300 did last summer. There were some splendid Christian

women in a certain small town who had faith in a girl who had grown up there and who had gone away to school and heard of the opportunity given college students for summer service, and wanted to use the vacation period where it would count for the most. As there are always more students to answer the challenge than can be sent out with the funds available for this purpose, churches are given the opportunity to select their own representative. So it was that these women assumed the expense of a girl from their church, an adventure of faith in God and the youth of this generation. This is what happened.

The one selected was an average sort of person, a two-talented girl. But she went out filled with enthusiasm and eager to show those people back home that they had made an investment. So it was that she arrived

on the field, and after a first quailing at the thought that she was a thousand miles from home and about to face the most unusual task of her life, she looked about, saw the opportunity that had come to her and wrote to headquarters that she felt as if she had to level a mountain with a tablespoon. This story is the account of the diggings of a tablespoon.

*Scoop 1.* The first thing was to get acquainted with the folks with whom she was to work. This meant calling. Perhaps you like to call. This girl did not. She started with a feeling somewhat akin to stage fright. But when one goes out for summer service she learns to do, even to like, many things she thought impossible. What those calls revealed! Joy and tragedy, doubt and faith, needs that inspired to efforts to help people.

In this particular field the student's entertainment was to be cared for in a kind of boarding-around arrangement. That is, every few days she moved on to another place, thus dividing her maintenance among the various families of the parish. This process looked a little wearisome, but again it proved a blessing in disguise, for living with a family was the best way in the world to get to know them and incidentally for them to know her. The time came when the student considered that the finest compliment paid during the summer was when a dear little old lady said, "It did not seem as if I could ask you to our house when I heard you was coming. But after I seen you and heard you talk I knew that you was just plain folks

like us, and I want you to come and stay as long as you want to any time." When she went and the hostess said, "We hate to have you go. You seem like one of the family," she felt very humble and said a little prayer of gratitude for such friendship.

*Scoop II.* The next thing to be done was to reach the children. There were some boulders in the way, such as the need for everyone, even the children, in the fields for the rush of work at this season. The weather had up to this time kept the people from working, and when at last conditions were right they had to make up for lost time by everyone "turning to" and working all day long. There was no brilliant way out of the difficulty. The student did not possess mental dynamite to blast obstacles out of the way, but found that many children could come late in the afternoon; therefore five o'clock found her walking over the road gathering eager youngsters as she went. This gathering was usually a mixture of work and play, a game and story being a sort of jam that was served along with the real bread of learning the songs and verses that were to make a real Children's Day.



SEVEN REASONS FOR STUDENT SUMMER SERVICE

The digging here was pleasant and the tablespoon worked with renewed vigor at every meeting, inspired by

the shining eyes and eager voices of these youngsters.

You may be surprised to know that



A TRUCK LOAD OF HAPPINESS

there was no Sunday School. There is one now where classes gather on the wooden benches each week to study a bit about the Way of Life, and the little four-year-olds industriously made a beautiful picture about the lesson with the ten cents worth of colored crayons that have proved so fascinating to them. Here the tablespoon encountered a bit of hard soil. How could these youngsters sit on the high benches and swing their little legs for an hour and love Sunday School? So with the help of some older boys the legs of two of the church benches were sawed off, making a comfortable arrangement for the little tots.

*Scoop III.* There was need for work with the young people. A Christian Endeavor Society was made more interesting. There was need for recreation. Two Stunt Nights were tried and the tablespoon danced with joy at the response made by the audience to these first efforts at dramatics. Edgar Guest proved almost invaluable. How those folks did love to hear their own experiences read in his verse. Often the student would be asked on her arrival at a home, "Have you got



those little books with you?" You may be sure she did have them with her and after supper dishes were done the family would gather about the table and listen for a half hour to the reading from these little books.

*Scoop IV.* A Teacher Training Class was needed and there was no suitable course of lessons for a group of this kind available, so the Student Summer Service worker from her own teaching experience proceeded to prepare a course for the class. Again she found that the scoops dug into the hill of difficulty encouragingly deep. The parents were encouraged to come and one night at a special meeting of the class several dropped in and heard a half hour on "What Religion Can Mean in the Home."

*Scoop V.* There was need for work among the girls of "teen age." A girl scout troop was started but at the close of the summer came one of the discouraging parts of the work. There was no one to carry it on. Nevertheless the girls will never forget what these hours meant to them.

*Scoop VI.* One young man of splendid natural possibilities who had been retarded in his education was encouraged to go to school again. He is now studying in a Congregational institution and is going to make a splendid Christian citizen and may



A TYPICAL FAMILY IN NORTH GEORGIA

enter the ministry of the Gospel. This is an example of one of the most valuable parts of student work. They talk school, show pictures of their own school life and then urge the promising young people to go on, if possible, with their education.

To sum up: Three hundred dollars will pay for a fur coat, half of a cheap automobile, a diamond ring, 300,000 sticks of chewing gum, 600 movies or about 1,000 packages of cigarettes. Or three hundred dollars will provide for all of the following service: Organizing of two Sunday Schools, a Teacher Training Class, a Girl Scout Troop, a Junior Endeavor Society, give seventy talks ranging anywhere from teaching a Sunday School class to a sermon, the making of 116 calls, stimulate young people to go on with their education and a new vision of life for the college student worker.

### Is it Worth While?

The article by Miss Wilcox tells another story of the Southland, representative of the activities of the 102 College Young People commissioned for Student Summer Service during the past three years. From the ranks of these young folks seventeen are studying in nine theological seminaries, eight have entered the Christian ministry and twenty are definitely engaged in some other form of Christian service. Last summer the fifty-four workers organized twenty-three Mission Sunday Schools, thirty-two Young People's Societies and ninety-three Daily Vacation Bible Schools. They held 1,471 group meetings, participated in 1,093 church services, made 593 addresses and visited 8,118 families.

# THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

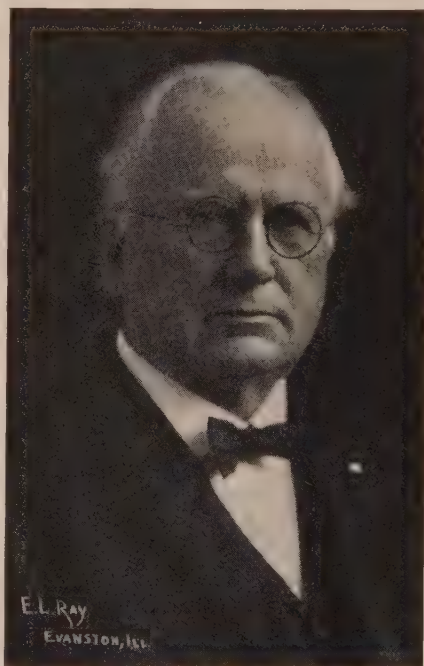
## An Interdenominational Conference

THE annual Interdenominational Conference of the Secretaries of Ministerial Boards was held November 27-28 in New York. The Chairman is Rev. Joseph B. Hingeley, D.D., the masterly executive of the Board of Conference Claimants of the Methodist Episcopal Church, with headquarters in Chicago, and the Secretary, Rev. Henry H. Sweets, D.D., of the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church, South, with headquarters in Louisville, Kentucky.

### The Scope of the Work

The fact that plans varying in spirit, method and objective and destined to be of far-reaching influence for generations are now being initiated, imparted an atmosphere of eager attention to every narrative of personal experience and quick appreciation of any constructive suggestion. The scope of the common endeavor was defined as not simply the aged minister, but the entire ministry, since any adequate plan for the minister's age or disability

is intimately related to the conditions of his service, the measure of his support and the spirit of his vocation.



JOSEPH B. HINGELEY, D.D.

Among the topics discussed were the advantage of the contributory form of annuity funds; the building of adequate reserves; non-contributory systems; the dangers of ministerial pension plans; methods of handling foundation funds; the acceptance of conditional gifts and rates of interest thereon; relative values in investments, etc.

### The Trend Toward Contributory Plans

It is particularly interesting to note that the Methodist Episcopal Church, with its marvelous success in providing pensions for its superannuated ministers, expending more than \$2,500,000 in 1922, is introducing a plan, as a supplement to the provision through the church budgets, which will be contributory in its basis and analogous to that under which the Annuity Fund for Congregational Ministers is operating.

The plan of the Baptist churches

is modeled after our own and the out-working of this plan in these two fellowships, its scientific spirit, its sound foundation, its ability to reduce liabilities upon the churches in the provision of annuities, gains steadily in favor among other churches which have hitherto adopted methods less scientific and more akin to a free pension plan.

#### Progress in Other Fellowships

It is fairly inspiring to note the results already attained since the conscience of the church awakened to the need. The Methodist Episcopal Church spent in 1922 four times as much for the super-annuated ministry as in 1908.

The Episcopal churches up to 1916 had only meager results from the efforts of many years when, under the leadership of Bishop Lawrence, \$8,400,000 was raised and actually paid in as an initial foundation for the Church Pension Fund to which the churches are now paying at the rate of \$850,000 annually, bringing invested funds to \$15,000,000 January 1, 1923.

The Baptists started in 1911 to secure \$250,000. In 1920 their funds had reached \$2,500,000. At the end of 1922 they had \$9,500,000, nearly four times as much as in 1920 and thirty-eight times as much as the objective of 1911. In their apportionment 8.55 per cent is assigned to their Ministerial Boards. The progress of their Annuity Plan is powerfully promoted by gifts of \$5,000 in two successive years to aid ministers in compensating the heavy first year's dues.

Among Presbyterians the Synod of Philadelphia established in 1717 "A Fund for Pious Uses" which developed later into a life insurance com-

pany known as the Presbyterian Ministers' Fund. After 188 years of effort the total assets of the Board of Relief amounted to approximately \$1,750,000. In eighteen years thereafter over \$7,000,000 was added for "Sustentation and Relief," or more than four times as much in eighteen years as had been accumulated in nearly two centuries. They are now inaugurating a campaign for \$15,000,000 additional. For 1924 the apportionment percentage to Ministerial Boards is ten per cent.

#### In Our Fellowship

Among Congregationalists recent years are ennobled by the Campaign for the Pilgrim Memorial Fund which has now passed \$4,250,000 in net collections and advances steadily day by day. As churches now come to adopt the plan of cooperating with their pastors in maintaining membership in the Annuity Fund a new era will surely be established and the minister's age will be duly safeguarded.

Income to be applied through the Board of Relief



HENRY H. SWEETS, D.D.

for the benefit of those who were already advanced in age when the Pilgrim Memorial Fund was instituted is still most inadequate. Our grants are much lower than those made by other leading denominations, the average grant for ministers among the Methodist Episcopal churches being \$495; among Baptists, \$350; among Presbyterians, \$450, and among Congregationalists, \$282. For widows the Methodist Episcopal churches give an average of \$298; the Baptists, \$300; the Presbyterians, \$231, and Congregationalists, \$215. It is to be hoped that we may reach a higher standard in the near future.



# Walter King Bigelow—Friend and Benefactor

ONE of the names to be cherished in the annals of the Board of Relief is that of Walter King Bigelow, of Salem, Massachusetts, who upon his death two years ago made a specific bequest of \$10,000 to the Board and in addition constituted the Board one of the residuary legatees of one half the residuary estate. Although the chief benefit of the legacy will not accrue, in all probability, for many years, it is fitting that these pages should contain a tribute in honor of the giver whose noble bequest bears witness to his devotion to the church and its ministry.

Mr. Bigelow, born in Stowe, Vermont, December 28, 1841, and spending his youth upon the farm, went to Salem in 1858, where he entered the dry goods store of James F. Almy, which developed into the large department store of Almy, Bigelow and Washburn. Mr. Bigelow was actively connected with the business for more than sixty years. He was also a director in the Merchants' National Bank and the Naumkeag Trust Company of Salem and for many years President of the Salem Associated Charities. For forty-four years he was a deacon in the Tabernacle Church, to which he gave devotedly his thought, time and substance.

Some years ago he listened to an address by Dr. Rice, now Secretary Emeritus of the Board of Relief, and took him in his car twenty-five miles to a subsequent appointment, conversing by the way in regard to the work of the Board of Relief. Doubtless,

this address and conversation had much to do with the provisions of his will.

At a service held in his honor in his home church remarkable tribute was paid to him as a courteous gentleman, an upright citizen, a manly soldier of the Civil War, a stainless man of business, a devoted churchman, an inspiring Christian—"linking youth and old age and all the years between in the unity of simple faith and loyalty to the Master, finding it a joy to

serve him whether in high place or lowly, ministering in self-denying personal service to the unfortunate and distressed, giving freely of time and substance to all good causes that furthered the Kingdom of God among men. He gave faithful witness in modest speech and quiet deed to the worth of Jesus Christ unto the souls of men. His steady trust in the Eternal Goodness made him strong in adversity, brave in time of trouble, pa-

tient in sorrow and always hopeful when others made the way dark—a Christian, indeed, who amid human frailties and weaknesses compelled those who knew him best to recognize the genuineness of his inner life and the fidelity of his devotion to the will and love of God."

A gift from such a man to such a cause brings with it the fragrance of a precious life to be perpetuated through the years to come, a comfort and a blessing to those outworn in the service of the Master whom he loved. To no other object could the bequest have been dedicated which more perfectly would carry on his life service.



WALTER KING BIGELOW

## "1924—A Decisive Year"

EVERY mail for the Pilgrim Memorial Fund now brings many checks discharging final instalments on subscriptions. Nearly two-thirds of the remittances during the month of November covered payment in full. The promptness with which these pledges have been fulfilled is an admirable tribute to the fidelity of the subscribers. Nearly 50,000 subscriptions are already closed. There are also thousands of subscriptions on which payments have been made regularly and for which the final payment will be made in 1924. Special responsibility, therefore, for carrying the Fund to its minimum objective of \$5,000,000 in 1925 lies primarily on those whose instalments have been delayed. Many such deferred payments have been made in 1923. We count

implicitly on other friends of this cause to make a determined effort to bring their subscriptions up to date.

Payments for the first eleven months of 1923 were \$537,921.03. If the amount received in December equals the receipts for the same month in 1922, namely, \$84,878.53, total collections for the year will reach \$622,799.56, which is \$25,420.31 more than was received in 1922. Total net collections, January 1, 1924, would then be approximately \$4,320,000.

In spite of this impressive record of progress, we must have not less than \$550,000 in 1924 if we are to reach our minimum objective early in 1925, the normal period for its collection. The pastors and officers of our churches are especially requested to urge prompt remittances.



### A Widow's Gratitude

FROM a letter to friends in the Board of Relief: "It has seemed a long time since I lost my beloved companion on life's pathway, but you came to me in my hour of need and have sustained me thus far. Stay with me all the way, dear ones, for it cannot be much farther.

"Your kind words of sympathy and encouragement have meant much to me, always, and I have treasured them in my heart with a longing to clasp

the hands of those who have so faithfully ministered to my wants. Imagine, then, my pleasure to have this wish realized, recently, by a visit from our dear brother, Dr. Hayes, bringing with him your message of good will and interest. I felt the glow and warmth of his personality as a benediction.

"Let me thank you once more for the many marks of your esteem that it has been my privilege to receive."

## CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Eleven Months Ending November 30, 1922, to  
November 30, 1923

	Churches (Includes Women's Societies)	Sunday Schools Y. P. S. C. E.	Ass'ns and Con- ferences	State Societies	Income from Invest- ments	Individ- uals	TOTAL
1922...	\$27,882.89	\$1,997.14	\$1,430.81	\$8,801.03	\$59,766.45	\$3,469.25	\$103,347.57
1923...	33,779.23	2,153.80	1,389.87	11,891.72	61,238.18	7,154.26	117,607.06
Incr....	\$5,896.34	\$156.66	.....	\$3,090.69	\$1,471.73	\$3,685.01	\$14,259.49
Decr....	.....	.....	\$40.94	.....	.....	.....	.....

Note: Donations and Legacies designated for Endowment, 1922, \$2,764.50; 1923, \$8,044.86; Increase, \$5,280.36. Undesignated Legacies and Matured Conditional Gifts, 1922, \$10,224.89; 1923, \$16,073.20; Increase \$5,848.31; Total Income, not including Christmas Fund, 1922, \$116,336.96; 1923, \$141,725.12; Increase \$25,388.16. Christmas Fund, 1922, \$1,448.81; 1923, \$2,722.56; Increase, \$1,273.75.



# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## "Carry On"

By MRS. C. R. WILSON

*To Officers and Members of the Federation of State Unions and of Local Auxiliaries*

MAY I, through these pages, send my cordial greetings to you, who constitute our splendid Congregational sisterhood, you who have an exalted purpose, viz., to try, by your consecrated individual and collective endeavor, to have a worthy part in the extension of Christ's Kingdom on Earth? God bless us, one and all!

One need not attempt to commend the fidelity of women in the cause of Missions; it is well known and recognized.

Let us try to multiply our own joy in such service by inviting others, especially our younger women, to enter into that joy.

Our first president, Mrs. B. W. Firman, wrote from Peking last spring, "I am very fond of recalling past experiences and friends with whom I have worked and played. I would recommend to all young people the habit of making happy memories, so as to have a store to draw from

when their nights begin to grow long."

There is such a challenge today, when all eyes are on America, for every Christian woman to seek and to give the *best*.

We are glad that the Commission on Missions is counting on us women to be cooperative with our men of the church, to extend its beneficent influences by the disseminating of information, by paving the way for the Every-Member Canvass, by participating in it and by follow-up work to make certain that all the sheaves are garnered.

We are happy that we have a world viewpoint; an interest in praying for and in giving to Missions all around the globe.

We are sensible of the great new responsibility which is ours of serving our country as intelligent, law-abiding, peace-promoting citizens.

May we all together "Carry On!"



## Pilgrim Prayer Guild Calendar

THE Federation calls the attention of the Woman's Home Missionary Unions to the Pilgrim Prayer Guild by means of an attractive little calendar, for use during the months of the New Year, upon which we are entering. The calendar is arranged in harmony with the Program Topics, which are based on the theme for Home Mission Study "Saving Amer-

ica Through Her Girls and Boys" and "The Debt Eternal." Prayer is a method of missionary efficiency, not merely a spiritual exercise.

The Pilgrim Prayer Guild was adopted by the Federation as a method by which Congregational women might attain the missionary goals of the denomination and that the spiritual life of the individual might be en-



riched. It is earnestly hoped that every State Union which has not appointed a Director of the Pilgrim Prayer Guild will do so without delay.

The Pilgrim Prayer Guild Director in one state writes: "We have one hundred women in our state definitely pledged to pray for the missionary items on our Plan of Work," and, she

adds, "our Union has had a particularly successful year."

The Day of Prayer for Missions is Friday, March 7, 1924.

"A Call to Prayer" and program "The Spirit of Power" may be ordered from the Federation Office.

"The Open Door," a Pageant of Schauffler, is now ready; price, fifteen cents.



## Committee on Applied Christianity

### World Peace

IT would be difficult to find a more fitting subject for discussion for the first month of the New Year than constructive plans for Peace. It is expected that the name of the successful contestant for the award offered by Mr. Edward Bok will be announced early in January and the accepted plan be presented to the country for discussion.

In times of peace it is well to build solidly for an abiding Peace. This can only come through an enlightened and earnest people. War can be made impossible if all work together now for a plan of enlightened cooperation

among the nations. Every indifferent or selfish group, no matter how obscure, is a menace to the spiritual life of the country and of the world. Make your church a glowing center of light and heat in your community that minds may be enlightened and hearts fired to the great crusade of Peace.

Invite all members of the congregation to meet at convenient time for debate of the plan.

Write to American Peace Award, 342 Madison Avenue, New York, enclosing a stamp, and ask for a copy of the accepted plan.



## Program Topic—February

### Saving America Through Her Negro Girls and Boys

Hymn: By Cool Siloam's Shady Rill.

Scripture: Luke 2:40-52.

Prayer: For Parents.\*

Response: Solo or Choir.

Business:—

Program: Saving America Through Her Negro Girls and Boys.

Hymn or Solo: Hushed Was the Evening Hymn.

The Child: His World; His Chance; His Hope.

Preaching: The Negro Child at Church.

Teaching: Our own schools under the A. M. A.

Healing: Goodnow Hospital, Brewer Hospital, Dispensaries, First Aid.

Serving: Over Seas; At Home.

Prayer: For Children.

Hymn: O Master, Let Me Walk With Thee.

Write Bureau of Woman's Work, American Missionary Association, 287 Fourth Avenue, New York, for leaflets: A Children's Crusade, Colored Congregational Churches, Medical Missions, Brewer Hospital, Goodnow Hospital.

\* A Book of Prayers, five cents.

Suggestions for presentation and for posters.

## Wanted!

**I**N every Congregational church an organization for the young mothers and business and professional women that will keep them in close touch with the life and work of the church. If you ask why we are emphasizing the need for the formation of such groups we would offer the following reasons as making clear the call for an active campaign along these lines.

*Because* it is not economy to train our children and girls in missionary knowledge and service, only to have them drop away when they marry or go into business, perhaps never again to come back into contact with the work.

*Because* as yet we have done relatively little to reach either of these groups whom conditions of home life and business hours inevitably keep from active participation in the afternoon meetings for work and study that make up the program of woman's work in most of our churches.

*Because* it has been proved that when rightly approached these groups respond quickly and willingly to definite plans of work. Many successful societies are already in existence. There ought to be many more.

*Because* we believe that these groups can each make a distinct con-

tribution to our work. The young mothers, through their own children, will naturally bring a sympathetic interest to problems of home and child life the world over. The young business and professional women can contribute trained efficiency, and an alert and intelligent interest in community and world-wide social service. Both groups represent possibilities for enthusiastic service as yet practically untouched.

It is for these reasons that the Federation is urging upon the State Unions, and especially upon their Young People's Secretaries, active efforts to reach and organize during this year these two groups of young women. To assist in this campaign a special leaflet has just been issued, bearing the title with which this article opens, and addressed especially to the "Attention of Business Women." Besides suggestions for organization and work, this leaflet contains a sample Constitution and By-Laws that will assist any group in taking the necessary steps to ensure a wise and well-planned start. This leaflet may be secured by addressing the Federation office, 289 Fourth Avenue, New York, and it is hoped that it will be called for in large numbers. Do not delay organizing a group.



## Children's Material

**S**OME excellent material in story form has recently been issued by our different boards that will appeal to all workers with children. From the American Missionary Association comes a fascinating series of Porto Rican stories called "More Rainbow Stories, Told by the Rainbow Lady," and also for the very little children, "The Tale of Juan and Juanita and All-the-Rest," while the world for the little Indian children at Santee is graphically described, in mimeograph form, in a letter telling about little

"Eunice Shootswalking, Lucy Brings horses" and all the others whom we are helping to become good Americans. "Sunday on Monday," issued by the Sunday School Extension Society as their part of the Primary Story Series, ought to make every child eager to start Sunday Schools for other children who haven't any while "How the Minister Was Paid," from the Home Missionary Society makes clear to anyone the work of that society in keeping alive our little missionary churches.